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SCHOOL GREEK GRAMMAR.



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SCHOOL
GREEK GRAMMAR

IV

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PREFACE.

THIS work is an abridgment of the author's *Greek Grammar* which was published in 1879 in London and in Boston, U.S. The larger work was written primarily for the higher classes of classical schools, in the hope that it might supply the wants (for both study and reference) of even the best scholars until the beginning of their university studies. At the same time, it was thought that the parts in larger type with the paradigms could be used to advantage even with beginners in Greek. The author's experience with a much smaller grammar in the United States had shown that nearly all classical teachers there preferred to use the same text-book in all their classes, and that the grammar with which a boy began his study of Greek and Latin at school was generally carried to college, and was not always discarded even there.

This abridgment is intended for those who wish to begin the study of Greek with a small book, with the expectation of using a larger grammar after the elements are mastered. With this idea nearly all the notes which were

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intended for reference in the larger grammar have been omitted, and the other parts have been condensed as far as was consistent with clearness. Even now, the distinction of type will enable any teacher to make a still more elementary grammar of the present work. It must be distinctly understood, however, that this volume is utterly insufficient for all whose studies extend beyond ordinary Attic prose, although the brief sections on Homeric forms may enable younger pupils to read a little Homer with the help of a good teacher and a Homeric lexicon. All account of the Metres is therefore excluded, and most dialectic and poetic forms are omitted in the Catalogue of Verbs.

It has been the author's object to state the fundamental principles of Greek Grammar accurately and fully, so that the pupil may at least have nothing to unlearn hereafter. He has not thought it possible to do this in less space than is here given to the subject, believing that greater brevity would involve increased obscurity, and make the book really more difficult for beginners. To most of the principles here stated, however, many real or apparent exceptions occur, which cannot be included in a book like this; but when a pupil begins to notice these, he has already outgrown this abridgment.

Teachers are referred to the Preface of the larger grammar for an explanation of many points in the treatment of the subject which may be new to them, for a

discussion of some questions concerning the teaching of grammar, and for remarks on the pronunciation of Greek. In the same Preface will also be found an explanation of the apparent inconsistency of giving the present stems of $\lambda\acute{\imath}\omega$, $\lambda\acute{e}g\omega$, $\lambda\acute{e}i\pi\omega$, &c., as $\lambda\nu-$, $\lambda\acute{e}\gamma-$, $\lambda\acute{e}i\pi-$, &c. (rather than as $\lambda\nu o(\epsilon)-$, &c.), and of retaining the fiction of the "connecting vowel," in both of which matters the example of G. Curtius, Hadley, and most other modern grammarians in their elementary works has been followed here. It may be doubted whether the more scientific doctrine on these subjects cannot be better understood by the help of the intermediate fictions; and the best authorities seem to have decided wisely that without some such simplifying process as is here adopted the subject of verbal stems is too abstruse for an elementary grammar.

The sections of the larger grammar and their subdivisions have generally been retained in the abridgment, so that references to these will apply to both works. The notes, however, generally do not correspond in their numbers, as these have been abridged by both condensation and omission. The present work, moreover, is hardly a book of reference.

HARVARD COLLEGE, CAMBRIDGE, MASS.

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A

SCHOOL GREEK GRAMMAR.

INTRODUCTION.

THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolia (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighbouring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature (before 800 B.C.). The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus.

INTRODUCTION.

and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The Greek is descended from the same original language with the Indian (*i.e.* Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between Greek and Latin, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me*, *is*, *know*, &c.

PART I.

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

§ 1. THE Greek alphabet has twenty-four letters:—

Form.	Equivalent.	Name.
Α	α	Αλφα
Β	β	Βητα
Γ	γ	Γαμμα
Δ	δ	Δελτα
Ε	ε	Εψιλον
Ζ	ζ	Ζητα
Η	η	Ητα
Θ	θ	Θητα
Ι	ι	Ιωτα
Κ	κ	Καππα
Λ	λ	Λαμβδα
Μ	μ	Μυ
Ν	ν	Νυ
Ξ	ξ	Ξι
Ο	ο	Ομικρον
Π	π	Πι
Ρ	ρ	Ρω
Σ	σ	Σιγμα
Τ	τ	Ταυ
Υ	υ or Latin y	Υψιλον
Φ	φ	Φι
Χ	χ	Χι
Ψ	ψ	Ψι
Ω	ω	Ωμέγα

NOTE 1. At the end of a word the form *s* is used, elsewhere the form *σ*; thus *σύντασις*.

NOTE 2. The Greek had originally a consonant called *Vau* or *Digamma* (*F*), equivalent to V or W, which had not entirely disappeared in pronunciation when the Homeric poems were composed. Many forms which seem irregular are explained only on the supposition that *F* has been omitted: see § 53, 3, N. 1; § 54, N.; § 108, II., 2. *Digamma* in the form *Ϝ*, and the obsolete *Koppa* (Ϙ), equivalent to Q, and the character *San* (Ϻ), a form of *Sigma*, are used as numerals (§ 76).

VOWELS AND DIPHTHONGS.

- § 2. The vowels are, *α*, *ε*, *η*, *ι*, *ο*, *ω*, and *υ*. Of these, *ε* and *ο* are always short; *η* and *ω* are always long; *α*, *ι*, and *υ* are sometimes short and sometimes long.
- § 3. The diphthongs (*δι-φθοργγοι*, double sounds) are *αι*, *αυ*, *ει*, *ευ*, *οι*, *ου*, *ηυ*, *υι*, *ᾳ*, *ῃ*, *ῳ*. The union of a long vowel (*α*, *η*, *ω*) with *ι* forms the (so-called) *improper diphthongs* *ᾳ*, *ῃ*, *ῳ*.

NOTE. In *ᾳ*, *ῃ*, *ῳ*, the *ι* is now written below the first vowel, and is called *iota subscript*. But with capitals it is written in the line; as in ΤΗΙ ΚΩΜΩΙΔΙΑΙ, τῇ κωμῳδίᾳ, and in Αἰχετο, φχετο.

BREATHINGS.

- § 4. 1. Every vowel or diphthong at the beginning of a word has either the *rough breathing* (‘) or the *smooth breathing* (‘). The rough breathing shows that the vowel is *aspirated*, i.e. that it is preceded by the sound of *h*; the smooth breathing shows that the vowel is not aspirated. Thus ὁρῶν, *seeing*, is pronounced *hōrōn*; but ὁρῶν, *of mountains*, is pronounced *ōrōn*.

NOTE. A diphthong takes the breathing (like the accent) upon its *second vowel*. But *ᾳ*, *ῃ*, and *ῳ* take it upon the first vowel, even when the *ι* is written in the line. Thus οἰχεται, εἴθεται, Αἴθεται; but φχετο, φχετε, φχεται or Αἴθετο, φχετει or Ηἴθεται.

2. The consonant *ρ* is generally written *ῥ* at the beginning of a word, as in *ῥήτωρ* (rhetor), *orator*.

CONSONANTS.

§ 5. 1. The consonants are divided into

- labials*, π, β, φ, μ,
- palatals*, κ, γ, χ,
- linguals*, τ, δ, θ, σ, λ, ν, ρ.

2. The *double* consonants are ξ, ψ, ζ. Ζ is composed of κ and σ; ψ, of π and σ; and ζ generally arises from a combination of δ with a soft s sound.

§ 6. By another classification, the consonants are divided into *semivowels* and *mutes*.

1. The semivowels are λ, μ, ν, ρ, and σ; of which the first four are called *liquids*, and σ is called a *sibilant*. Μ and ν are also called *nasals*; to which must be added γ before κ, γ, χ, or ξ, where it has the sound of ν; as in ἀγκυρα (ancora), *anchor*.

2. The mutes are of three *orders* :—

- smooth* mutes, π, κ, τ,
- middle* mutes, β, γ, δ,
- rough* mutes, φ, χ, θ.

These again correspond in the following *classes* :—

- labial* mutes, π, β, φ,
- palatal* mutes, κ, γ, χ,
- lingual* mutes, τ, δ, θ.

§ 7. The only consonants which can stand at the end of a Greek word are ν, ρ, and σ. If others are left at the end in forming words (cf. § 46, 1), they are dropped.

NOTE. The only exceptions are found in the proclitics (§ 29) ἄτη and οὐκ (or οὐχ), which have other forms, ἄξ and οὐ. Final ξ and ψ (κσ and πσ) are no exceptions.

EUPHONY OF VOWELS.

COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians.

In the middle of a word this could be avoided by *contraction* (§ 9). Between two words it could be avoided by *cresis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

CONTRACTION OF VOWELS.

§ 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a diphthong; as φιλέω, φιλῶ; φίλεε, φίλει; τίμαε, τίμα.

The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles:—

- When two vowels can form a diphthong (§ 3), they simply unite in one syllable: as τείχεϊ, τείχει; γέραι, γέραι.
- If one of the vowels is ο or ω, they are contracted into ω; as δηλόητε, δηλώτε; φιλέωσι, φιλώσι; τιμάομεν, τιμώμεν; τιμάωμεν, τιμώμεν; δηλόω, δηλῶ. But εο, οο, and οε give ον; as γένεος, γένους; πλόος, πλοῦς; νόε, νοῦ.

NOTE. In contract adjectives in οος (§ 65) ο disappears by absorption before α and η, αι and η; as ἀπλόα, ἀπλᾶ; ἀπλόη, ἀπλῆ; ἀπλαῖ; ἀπλόγη, ἀπλῆ.

- If the two vowels are α and ε (or η), the first vowel sound prevails, and we have ἄ or η; as ἐτίμαε, ἐτίμα; τιμάρτε, τιμάτε; τείχεα, τείχη.

Αα gives ἄ, εη or ηε gives η; as μνάα, μνᾶ; φιλέπτε, φιλῆτε; τιμήντος, τιμῆντος.

But εε gives ει; as ἐφίλεε, ἐφίλει.

NOTE. In the first and second declensions, εα becomes ἄ in the dual and plural, and in all numbers after a vowel or ρ (§§ 38, 65); it also becomes ἄ in the third declension whenever it follows a vowel (§ 52, 2, N. 2; § 53, 3, N. 3). In the accusative plural of the third declension εᾶς becomes εἰς (§ 51, 2).

- A vowel disappears by absorption before a diphthong beginning with the same vowel sound. E is absorbed before οι, and in contract nouns and adjectives also before αι. Thus, μνάαι, μναῖ; μνάρ, μνᾶρ; φιλέει, φιλεῖ; φιλέρ, φιλῆρ; δηλόαι, δηλοῖ; νώ, νῶ; δηλόου, δηλοῦ; φιλέοι, φιλοῖ; χρύσεαι, χρυσοῖ; χρύσεαι, χρυσᾶ.

In other cases, a simple vowel followed by a diphthong is contracted with the *first vowel* of the diphthong,

and the second vowel disappears unless it can be retained as *iota subscript* (§ 3) in *ᾳ*, *ῃ*, or *ῳ*. Thus, *τιμάει*, *τιμᾶ*; *τιμάῃ*, *τιμᾶῃ*; *τιμάοι*, *τιμᾶοι*; *τιμᾶ*; *τιμῶ*; *φιλέου*, *φιλῶ*; *μεμνήσοι*, *μεμνῷ*; *πλακόεις*, *πλακῶν* (see Note).

• NOTE. *Οει* and *οη* in verbs in *ώω* give **οι*; as *δηλόεις*, *δηλοῖς*; *δηλόῃ*, *δηλοῖ* (cf. *ἀπλόῃ*, *ἀπλῆ*, 2, Note). Infinitives in *έειν* and *όειν* lose *ε* in the contracted form; as *τιμάειν*, *τιμᾶν*; *δηλέειν*, *δηλοῖν* (§ 98, N. 5). See also § 98, Notes 1, 2, 3.

5. Nouns in *υς*, gen. *υος* (§ 53, 2) contract *υας* to *υς* in the accusative plural.

§ 10. Two successive vowels, not forming a diphthong, are sometimes united in pronunciation without being contracted. Thus, *θεοί* may make but one syllable in poetry; *στήθα* or *χρυσέω* may make two.

CRASIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is sometimes contracted with one at the beginning of the following word, so that the two words become one. This is called *crasis* (*κράσις, mixture*). The *corōnis* (‘) is placed over the contracted syllable.

Crasis generally follows the laws of contraction (§ 9), but with these modifications:—

- (a) A final diphthong drops its last vowel in crasis.
- (b) The article drops its final vowel or diphthong in crasis before *a*. The particle *τοί* drops *οι* before *a*; and *καὶ* drops *αι* before *ῃ*, *αν*, *εν*, *ον*, and the words *εἰ*, *εἰς*, *οἱ*, *αἱ*.

2. The following are examples of crasis:—

Τὸ δύνομα, τοῦνομα; τὰ ἀγαθά, τάγαθά; τὸ ἐναντίον, τοὺναντίον; δὲκ, οὐκ; δὲπί, οἵπι; τὸ ιμάτιον, θοιμάτιον (§ 17, 1); δὲ ἄν, ἄν; καὶ ἄν, κάν; καὶ εἴτα, κάτα;—δὲ ἀνήρ, ἀνήρ; οἱ ἀδελφοί, ἀδελφοῖ; τῷ ἀνθρό, τάνθρό; τὸ αὐτό, ταύτό; τοῦ αὐτοῦ, ταύτοῦ;—τοι ἄν, τάν (μέντοι ἄν, μεντᾶν); τοι ἄρα, τάρα;—καὶ αὐτός, καύτός; καὶ αὐτή, χαύτη (§ 17, 1); καὶ εἰ, κεῖ; καὶ οὐ, κού; καὶ οἱ, φοὶ; καὶ αἱ, χαἱ. Σο ἔγω οίδα, ἔγφδα; δὲ ἀνθρωπε; τῇ ἐπαρῇ, τήπαρῃ; προέχων, προύχων. *

NOTE. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the *corōnis*; as in *ἄν*, *ἄνήρ*.

- § 12. 1. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An apostrophe (') marks the omission. *E.g.*

Δι' ἔμοῦ for διὰ ἔμοῦ; ἀντ' ἔκεινης for ἀντὶ ἔκεινης; λέγοις' ἀν for λέγουμι ἀν; ἀλλ' εὐθύς for ἀλλὰ εὐθύς; ἐπ' ἀνθρώπῳ for ἐπὶ ἀνθρώπῳ. So εἰφ' ἑτέρῳ; νῦχθ' ὅλην for νύκτα ὅλην (§ 17, 1; § 16, 1).

2. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no apostrophe is used. *E.g.* *

*Απ-αιτέω (ἀπό and αἰτέω), δι-έβαλον (διά and ἔβαλον). So ἀφ-αιρέω (ἀπό and αἱρέω, § 17, 1); δεχ-ήμερος (δέκα and ἡμέρα).

NOTE 1. The poets sometimes elide *αι* in the verbal endings *ᾳμαί*, *σαι*, *ται*, and *σθαι*.

NOTE 2. The prepositions *περί* and *πρό*, the conjunction *ὅτι*, *that*, and datives in *ι* of the third declension, are not elided.

MOVABLE CONSONANTS.

- § 13. 1. Most words ending in *σι*, and all verbs of the third person ending in *ε*, add *ν* when the next word begins with a vowel. This is called *ν movable*. *E.g.*

Πᾶσι δίδωσι ταῦτα; but πᾶσιν ἔδωκεν ἔκεΐνα. So δίδωσι μοι; but δίδωσιν ἔμοι.

NOTE 1. 'Εστι takes *ν movable*, like third persons in *σι*.

NOTE 2. Ν movable may be added at the end of a sentence or of a line of poetry.

2. Οὐ, *not*, becomes οὐκ before a smooth vowel, and οὐχ before a rough vowel; as οὐκ αὐτός, οὐχ οὗτος. Μή inserts κ in μηκ-έτι, *no longer* (like οὐκ-έτι).

* Έκ, *from*, becomes ἐξ (έκς) before a vowel; as τόλεως, but ἐξ ἀστεος.

3. Οὔτως, *thus*, and some other words may drop σ before a consonant; as οὔτως ἔχει, οὔτω δοκεῖ.

METATHESIS AND SYNCOPÉ.

- § 14. 1. *Metathesis* is the transposition of two letters in a word; as in κράτος and κάρτος, *strength*; θάρσος and θάρός, *courage*.

2. *Syncope* is the omission of a vowel from the middle of a word; as in πατέρος, πατρός (§ 57).

EUPHONY OF CONSONANTS.

- *§ 15. Initial ρ is doubled when a vowel precedes it in forming a compound word; as in ἀναρρίπτω (ἀνά and ρίπτω). So after the syllabic augment; as in ἔρριπτον (imperfect of ρίπτω). But after a diphthong it remains single; as in εὐροος, εὐρους.

- § 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs:—

1. Before a lingual mute (τ , δ , θ), a labial or palatal mute must be of the same *order* (§ 6, 2), and another lingual must be changed to σ . *E.g.*

Τέτριπται (for τετριβ-ται), δέδεκται (for δεδεχ-ται), πλεχθῆναι (for πλεκ-θηναι), ἐλείφθην (for ἐλειπ-θην), γράβδην (for γραφ-δην). Πέπεισται (πεπειθ-ται), ἐπεισθην (ἐπειθ-θην), ἥσται (ἥδ-ται), ἵστε (ἱδ-τε).

2. No mute can stand before σ except π and κ (in ψ and ξ). B and ϕ become π before σ ; γ and χ become κ ; τ , δ , and θ are dropped. *E.g.*

Τρίψω (for τριβ-σω), γράψω (for γραφ-σω), λέξω (for λεγ-σω), πείσω (for πειθ-σω), ἄδω (for ἄδ-σω), σώμασι (for σωματ-σι), ἐλπίσι (for ἐλπιδ-σι). So φλέψ (for φλεβ-σ), ἐλπίς (for ἐλπιδ-σ), νίκη (for νικτ-σ). See examples under § 46, 2.

3. Before μ , a labial mute (π , β , ϕ) becomes μ ; a palatal mute (κ , χ) becomes γ ; and a lingual mute (τ , δ , θ) becomes σ . *E.g.*

Δέλειμμαι (for λελειπ-μαι), τέτριμμαι (for τετριβ-μαι), γέγραμμαι (for γεγραφ-μαι), πέπλευμαι (for πεπλεκ-μαι), τέτευγμαι (for τετευχ-μαι), ὥσμαι (for ᥃δ-μαι), πέπεισ-μαι (for πεπειθ-μαι).

4. In passive and middle endings, σ is dropped between two consonants. *E.g.*

Δέλειψθε (for λελειπ-σθε, § 16, 1), γέγραφθε (for γεγραφ-σθε), γεγράθθαι (for γεγραφ-σθαι), πεφάνθαι (for πεφαν-σθαι).

5. Before a labial mute (π , β , ϕ) ν becomes μ ; before a palatal mute (κ , γ , χ) it becomes γ (§ 6, 1). *E.g.*

**Εμπίπτω* (for $\dot{\epsilon}\nu\text{-πιπτω}$), *συμβαίνω* (for $\sigma\nu\nu\text{-βαινω}$), *ἐμφανής* (for $\dot{\epsilon}\nu\text{-φανης}$). *Συγχέω* (for $\sigma\nu\nu\text{-χεω}$), *συγγενῆς* (for $\sigma\nu\nu\text{-γενης}$).

6. Before another liquid ν is changed to that liquid; before σ it is generally dropped, and the preceding vowel is lengthened (ϵ to $\epsilon\acute{\imath}$, \circ to $\circ\acute{\imath}$). *E.g.*

**Ελλείπω* (for $\dot{\epsilon}\nu\text{-λειπω}$), *ἐμμένω* (for $\dot{\epsilon}\nu\text{-μενω}$), *συρρέω* (for $\sigma\nu\nu\text{-ρρεω}$). *Μέλας* (for *μελαν-* σ), *εἰς* (for $\dot{\epsilon}\nu\text{-s}$), *λύνονται* (for *λυ-* $\sigma\tau$, § 112, 2, Note). So *ἔσπεισ-μαι* (from *σπένδω*) for *ἔσπενδ-μαι*, *ἔσπενσ-μαι* (§ 16, 3).

NOTE 1. The combinations $\nu\tau$, $\nu\delta$, $\nu\theta$, are often dropped together before σ (§ 16, 2 and 6), and the preceding vowel is lengthened, as above (§ 16, 6); as *πᾶσι* (for *παντ-* $\sigma\tau$), *γίγας* (for *γιγαντ-* $\sigma\tau$), *λέουσι* (for *λεοντ-* $\sigma\tau$), *τιθέσι* (dat. plur. for *τιθεντ-* $\sigma\tau$), *τιθείσ* (for *τιθεντ-* σ), *δούς* (for *δοντ-* σ), *σπεισω* (for *σπενδ-* $\sigma\omega$), *πᾶσα* (for *παντ-* $\sigma\alpha$).

NOTE 2. N standing alone before $\sigma\tau$ of the dative plural is dropped without lengthening the vowel; as *δαιμοσι* (for *δαιμον-* $\sigma\tau$). Compare *πᾶσι* (for *παντ-* $\sigma\tau$), N. 1.

NOTE 3. The preposition $\dot{\epsilon}\nu$ is not changed before σ , ρ , or ζ . $\Sigma\dot{\nu}$ becomes *συσ-* before σ and a vowel, but *συ-* before σ and a consonant or before ζ . Thus, *ἐνράπτω*, *σύστιος*, *σύζυγος*.

NOTE 4. A few verbs in $\nu\omega$ change ν to σ before *μαι* in the perfect middle; as *φαινό* (stem *φαν-*), *show*, *πέφασ-μαι* (for *πεφαν-* $\mu\alpha\omega$); here the ν reappears before *σαι* in the second person, as in *πέφαν-σαι*. (See § 97, 4, with N. 2).

- § 17. 1. When a smooth mute (π , κ , τ) is brought before a rough vowel (either by elision or in forming a compound word), it is itself made rough. *E.g.*

**Αφίημι* (for *ἀπ-ιημι*), *καθαυρέω* (for *κατ-αίρεω*), *ἀφ' ὁν* (for *ἀπό ὁν*), *νύχθος ὅλην* (for *νύκτα ὅλην*, § 12, 1; § 16, 1).

2. In reduplications (§ 101, 1) an initial rough mute is always made smooth, to avoid two rough consonants in successive syllables. *E.g.*

Πέφικα (for *φεφικα*), perfect of *φύω*; *κέχηρα* (for *χεχηρα*), perf. of *χατκω*; *τέθηλα* (for *θεθηλα*), perf. of *θάλλω*. So in *τι-θημι* (for *θι-θημι*), § 121, 3.

NOTE. A similar change takes place in ἐτύθην (for ἐθυθην), aor. pass. from θύω (see § 60, 5); and ἐτέθην (for ἐθεθην) from τίθημι. See also forms of δάρται, bury, and τρέφω, nourish, in the Catalogue of Verbs; and θρίξ, hair, gen. τριχός, in § 60, 5.

3. The ending *θι* of the first aorist imperative passive becomes *τι* after θη-; as λύθητι (for λυθηθήτι), φάνθητι (for φανθηθήτι); but φάνηθι. (See § 116, 3.)

SYLLABLES.

- § 18. 1. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (pen-ultima, *almost last*); the one before the penult is called the *ante-penult*.
2. A *pure* syllable is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of φιλεω, οἰκία, χρύσεος.

QUANTITY OF SYLLABLES.

- § 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in τίμή, κτείνω.
2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in ὅρτυξ.
3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (*i.e.* either long or short); as in τέκνον, ὑπνος, ὕθρις. But in Attic poetry such a syllable is generally short; in other poetry it is generally long.
- § 20. The quantity of most syllables can be seen at once. Thus *η* and *ω* and all diphthongs are long by *nature*; *ε* and *ο* are short by *nature*. (See § 2.)

When *a*, *ε*, and *υ* are not long by position, their quantity must generally be learned by observation. But it is to be remembered that

1. Every vowel arising from contraction or crasis is long; as *a* in *γέρα* (for *γέραα*), *ᾶκων* (for *δέκων*), and *κᾶν* (for *κατάν*).
2. The endings *as* and *vs* are long when *v* or *ντ* has been dropped before *σ* (§ 16, 6; and N. 1).
3. The accent often shows the quantity of a vowel. (See § 21, 1; § 22.)

ACCENT.

GENERAL PRINCIPLES.

- § 21. 1. There are three accents, the *acute* ('), the *grave* (`), and the *circumflex* (^). The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last. The circumflex can stand only on a syllable long by *nature*.

NOTE. The accent (like the breathing) stands on the second vowel of a diphthong. (See § 4, 1, Note.)

2. A word is called *oxytone* (*sharp-toned*) when it has the acute on the last syllable; *paroxytone*, when it has the acute on the penult; *proparoxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable; *properispomenon*, when it has the circumflex on the penult.

A word is called *barytone* (*grave* or *flat-toned*) when its last syllable has no accent.

3. When a word throws its accent as far back as possible (§ 22), it is said to have *recessive* accent. This is especially the case with verbs (§ 26).

§ 22. 1. The antepenult cannot be accented if the last syllable is long either by nature or by position. If accented, it takes the acute; as *πέλεγνς*, ἀνθρωπος.

2. The penult, if accented, takes the circumflex if it is long by nature and if at the same time the last syllable is short by nature; as *μῆλον*, *νῆσος*, *ἡλιξ*. Otherwise, if accented, it takes the acute.

NOTE 1. Final *ai* and *oi* are considered short in determining the accent; as ἀνθρωποι, *νῆσοι*. Except in the optative mood; as *τιμήσαι*, *ποίησοι* (not *τιμῆσαι* or *ποίησοι*).

NOTE 2. Genitives in *εως* and *εων* from nouns in *is* and *vs* of the third declension (§ 53, 1), and all cases of nouns and adjectives in *ws* and *ων* of the Attic second declension (§ 42, 2), allow the acute on the antepenult; as *πόλεως*, *ἀνάγεων*.

§ 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as *τοὺς πονηροὺς ἀνθρώπους* (for *τούς πονηρούς ἀνθρώπους*).

NOTE. This change is not made before *enclitics* (§ 28) nor before an elided syllable (§ 24, 3), nor in the interrogative *τίς*, *τί* (§ 84).

2. When a dissyllabic preposition follows its case, it throws its accent back to the penult; as *τοίτων πέρι*, *about these*.

ACCENT OF CONTRACTED SYLLABLES.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. E.g.

Τιμάμενος from *τιμαόμενος*, *φιλεῖτε* from *φιλέετε*, *τιμῶ* from *τιμάω*; but *βεβώς* from *βεβαώς*.

2. In *crasis*, the accent of the first word is lost and that of the second remains; as *τάγαθά* for *τὰ ἀγαθά*, *ἐγρῦδα* for *ἔγω οἴδα*, *κάτα* for *καὶ εἴτα*, *τᾶλλα* for *τὰ δλλα*.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the accent back to the penult, but without changing the acute to the grave (§ 23, 1, Note). *E.g.*

'Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἰπεν for ἀλλὰ εἰπεν, φήμ' ἔγώ for φημὶ ἔγώ, κάκ' ἔπη for κακὰ ἔπη.

ACCENT OF NOUNS AND ADJECTIVES.

- § 25. 1. The place of the accent in the nominative singular must generally be learned by observation. The other cases accent *the same syllable* as the nominative, if the last syllable permits (§ 22); otherwise, the following syllable. *E.g.*

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; κόραξ, κόρακος, κόρακες, κοράκων; πρᾶγμα, πράγματος, πραγμάτων; ὀδούς, ὁδόντος, ὁδόντων, ὁδοῦσιν.

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. In nouns of the first declension, *ων* of the genitive plural is circumflexed. *E.g.*

Τιμῆς, τιμῆ, τιμῶν, τιμῶν, τιμᾶς; θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς; also δικῶν, δοξῶν (from δίκη, δόξα).

NOTE. The genitive and dative of the Attic second declension (§ 42, 2) are exceptions.

3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here *ων* and *ου* are circumflexed. *E.g.*

Θής, servant, θητός, θητί, θητοῖν, θητῶν, θησί.

ACCENT OF VERBS.

- § 26. Verbs throw the accent as far back as the last syllable permits; as βουλεύω, βουλεύομεν, βουλεύονται; παρέχω, πάρεχε, ἀποδίδωμι, ἀπόδοτε.

NOTE 1. The accent of a compound verb can never precede the augment: thus παρέχον (not πάρεχον).

NOTE 2. Participles in inflection are accented as nouns (§ 25, 1), not as verbs. Thus, βουλεύων has its neuter βουλεῦνον.

NOTE 3. *Exceptions to § 26* :—(1) The first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and infinitives in *ναι* and *μεν* accent the penult. Thus, *θουλεύσαι*, *γενέσθαι*, *λελίσθαι*, *λελιμένος*, *ιστάναι*, *διδόναι*, *λελυκέναι*.

(2) The second aorist active participle, participles in *εις*, *ους*, *νε*, and *ως*, and present participles in *ας* from verbs in *μι*, are oxytone. Thus, *λιπών*, *λυθείς*, *διδούς*, *δεικνύς*, *λελυκώς*, *ιστάς* (pres.); but *λύσας* and *στήρας* (aor.).

(3) The following *circumflex* the last syllable: the second aorist active infinitive in *ειν*, and the second person singular in *ον* of the second aorist middle imperative, except when the latter is compounded with a *dissyllabic* preposition (not elided). Thus, *λιπεῖν*, *λιποῦν*, *προδοῦν*, *ἀφοῦν* (but *κατάθον*).

ENCLITICS.

§ 27. An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποι τε* (like *hominēsque* in Latin). The enclitics are:

1. The personal pronouns *μοῦν*, *μοί*, *μέ*; *σοῦν*, *σοί*, *σέ*; *οὖν*, *οἱ*, *ξ*, and (in poetry) *σφίσι*; with many poetic forms (§ 79, 1, N. 2).
2. The indefinite pronoun *τις*, *τὶ*, in all forms; and the indefinite adverbs *πούν*, *ποθί*, *πῇ*, *ποί*, *ποθέν*, *ποτέ*, *πώ*, *πώς* (§ 87).
3. The present indicative of *εἰμί*, *be*, and of *φημί*, *say*, except the forms *εἰ* and *φηγίς*.
4. The particles *γέ*, *τέ*, *τοί*, *πέρ*, *νύν* (not *νῦν*). Also the inseparable *-δε* in *όδε*, *τούσδε*, &c.

§ 28. The word before an enclitic retains its own accent, and does not change a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε*, *τιμῶν τε*, *σοφός τις*, *καλῶς φησιν*.
2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as a second accent, while the enclitic loses its accent; as *ἄνθρωπός τις*, *δεῖξόν μοι*, *παιδές τινες*, *οὐτός ἐστιν*, *εἴ τις*.

3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, *τούτου γε*, πόσος τος, ἄνδρες τινές (but παιδές τινες), οὐτω φησίν (but οὐτός φησιν).

NOTE 1. Emphatic enclitics retain their accent. This occurs especially when they begin a sentence, and when the preceding syllable is elided. 'Εστι becomes ἔστι at the beginning of a sentence, and when it signifies *existence* or *possibility*; so after οὐκ, μή, εἰ, ὡς, καὶ, ἀλλά' (for ἀλλα), and *τοῦτ'* (for *τοῦτο*).

NOTE 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as εἴ τις τι σοι φησιν, if any one is saying anything to you.

NOTE 3. A compound word ending in an enclitic is accented as if the enclitic were a separate word. Thus, οὐτίνος, φτινι, ὁντινων, θοπερ, θοτε, οὔδε, τούσθε, εἴτε, οὔτε, μήτε, are only apparent exceptions to § 22.

PROCLITICS.

- § 29. A *proclitic* is a word which has no accent. The proclitics are the articles ὁ, ἡ, οἱ, αἱ, and the particles εἰ, ὡς, οὐ (οὐκ, οὐχ), εἰς (εἰς), ἐκ (ἐξ), ἐν.

NOTE. Οὐ takes the acute at the end of a sentence; as πῶς γὰρ οὖ; for why not?

DIALECTIC CHANGES IN LETTERS.

- § 30. The Ionic dialect is marked by the use of η where the Attic has ā, and the Doric by the use of ā where the Attic has η. Thus, Ionic γενεῇ for γενεά, λισσομα for λάσσομα; Doric τιμᾶσῶ for τιμήσω (from τιμάω). The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9).

PUNCTUATION MARKS.

- § 31. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semicolon. Its mark of interrogation (;) is the same as the English semicolon.

P A R T I I.

INFLECTION.

- § 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the *declension* of nouns, adjectives, and pronouns, and the *conjugation* of verbs.
2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various letters or syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of the verb *τιμάω*, honour, and that of the noun *τιμή*, is *τιμα-*, that of *τίμει*, payment, recompense, is *τισι-*, that of *τίμιος*, held in honour, is *τιμο-*, that of *τίμημα* (*τιμήματος*), valuation, is *τιμηματ-*; but all these stems are developed from one root, *τι-*, which is seen pure in the verb *τιώ*, honour. In *τιώ*, therefore, the stem of the verb and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verbal stem may in different tenses appear as *λιπτ-*, *λειπτ-*, and *λαιπτ-*; and the same nominal stem may appear as *τιμα-* and *τιμη-*.

- § 33. 1. There are three *numbers*: the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual may be used to denote two objects, but even here the plural is more common.

2. There are three *genders*; the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical gender* in Greek is very often different from the *natural gender*. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders. The gender is often indicated by prefixing the article; as (δ) *ἀνήρ*, *man*; (η) *γυνή*, *woman*; ($\tauὸ$) *πρᾶγμα*, *thing*. (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common gender*: as (δ , η) *θεός*, *God* or *Goddess*.

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Most names of *rivers*, *winds*, and *months* are masculine; and most names of *countries*, *towns*, *trees*, and *islands* are feminine. Most nouns denoting *qualities* or *conditions* are feminine; as η *ἀρετή*, *virtue*, *ἐλπίς*, *hope*. Diminutive nouns are generally neuter; as *παιδίον*, *child*.

3. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

The nominative and vocative plural are always alike. In neutrals, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in *ü*. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject), Gen. of *a man*, Dat. *to* or *for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See Remark before § 157.)

NOTE 2. All the cases except the nominative and vocative are called *oblique cases*.

NOUNS.

§ 34. There are three declensions of nouns, in which also all adjectives and participles are included.

FIRST DECLENSION.

§ 35. The nominative singular of feminines of the first declension ends in *a* or *η*; that of masculines ends in *as* or *ης*.

NOTE. The stem of nouns of this declension ends originally in *a*, which is often modified to *η* in the singular.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final *a* (or *η*) of the stem united with the *case-endings*.

SINGULAR.		DUAL.		PLURAL.	
Feminine.	Masculine.	Masc. & Fem.	Masc. & Fem.	Masc. & Fem.	Masc. & Fem.
N. <i>a</i> <i>η</i>	<i>as</i> <i>ης</i>		N. A. V. <i>ā</i>		N. <i>ai</i>
G. <i>ās</i> or <i>ηs</i>	<i>ηs</i> <i>ou</i> (for <i>ao</i>)		G. D. <i>aiw</i>		G. <i>av</i> (for <i>āow</i>)
D. <i>ā</i> or <i>η</i>	<i>η</i>	<i>ā</i>		D. <i>ais</i>	
A. <i>av</i>	<i>ηv</i>	<i>āv</i>	<i>ηv</i>	A. <i>ās</i>	
oV. <i>ā</i> or <i>a</i>	<i>η</i>	<i>ā</i>	<i>ā</i> or <i>η</i>	V. <i>ai</i>	

37. 1. The nouns (*ἡ*) *τιμή*, honour, (*ἡ*) *οἰκία*, house, (*ἡ*) *χώρα*, land, (*ἡ*) *Μοῦσα*, Muse, (*ὁ*) *πολίτης*, citizen, (*ὁ*) *ταμίας*, steward, are thus declined:—

Singular.			
Nom.	<i>τιμή</i>	<i>οἰκία</i>	<i>χώρα</i>
Gen.	<i>τιμῆς</i>	<i>οἰκίας</i>	<i>χώρας</i>
Dat.	<i>τιμῇ</i>	<i>οἰκίᾳ</i>	<i>χώρᾳ</i>
Acc.	<i>τιμήν</i>	<i>οἰκίāν</i>	<i>χώρāν</i>
Voc.	<i>τιμή</i>	<i>οἰκίā</i>	<i>χώρā</i>
Dual.			
N. A. V.	<i>τιμά</i>	<i>οἰκίā</i>	<i>χώρā</i>
G. D.	<i>τιμαῖν</i>	<i>οἰκίāν</i>	<i>χώρāν</i>

Plural.			
Nom.	τημαῖ	οἰκίαι	χῶραι
Gen.	τημῶν	οἰκιῶν	χωρῶν
Dat.	τημᾶς	οἰκίαις	χάραις
Acc.	τημάς	οἰκίας	χώρας
Voc.	τημαῖ	οἰκίαι	χῶραι
Singular.			
Nom.	Μοῦσα	πολύτης	ταμίας
Gen.	Μούσης	πολύτου	ταμίου
Dat.	Μούσῃ	πολύτῃ	ταμίᾳ
Acc.	Μούσαν	πολύτην	ταμίαν
Voc.	Μοῦσα	πολύτα	ταμία
Dual.			
N. A. V.	Μούσα	πολύτα	ταμία
G. D.	Μούσαιν	πολύταιν	ταμίαιν
Plural.			
Nom.	Μούσαι	πολύται	ταμίαι
Gen.	Μουσῶν	πολύτῶν	ταμίῶν
Dat.	Μούσαις	πολύταις	ταμίαις
Acc.	Μούσας	πολύτας	ταμίας
Voc.	Μοῦσαι	πολύται	ταμίαι

The following show varieties of quantity and accent :—

θάλασσā, sea, θαλάσσης, θαλάσσηρ, θαλάσσαν; Pl. θαλασσai, &c.

γέφυρā, bridge, γεφύρας, γεφύρα, γέφυραν; Pl. γέφυρai, &c.

σκιά, shadow, σκιάς, σκιά, σκιάν; Pl. σκιάi, σκιών, σκιάis, &c.

γνώμη, opinion, γνώμης, γνώμη, γνώμην; Pl. γνώμαι, γνωμάν, &c.

κριτής, judge, κριτον, κριτή, κριτην; Pl. κριτai, κριτών, &c.

2. Nouns ending in *a* preceded by *ε*, *ι*, or *ρ*, and a few proper names, retain *a* throughout the singular, and are declined like *οἰκία* or *χώρα*. Other nouns in *a* are declined like *Μοῦσα*.

NOTE 1. The nouns in *ης* which have *ă* in the vocative singular (like πολύτης) are chiefly those in *ης*, national appellatives (like Πέρσης, a Persian, voc. Πέρσă), and compounds (like γεω-μέτρης, a geometer, voc. γεωμέτρα). Most other nouns in *ης* have the vocative in *ῃ*; as Κρονίδης, son of Kronos, Κρονίδη.

NOTE 2. The termination *a* of the nominative singular is always short when the genitive has *ης*. It is generally long when the genitive has *as*; exceptions can always be seen by the accent (§ 22).

NOTE 3. *Ay* of the accusative singular and *a* of the vocative singular agree in quantity with *a* of the nominative.

Contract Nouns of the First Declension.

§ 38. Most nouns in *aa*, *ea*, and *eaς*, are contracted (§ 9). *Μνάα*, *μνᾶ*, *mina*, *συκέα*, *συκῆ*, *fig-tree*, and *'Ερμέας*, *'Ερμῆς*, *Hermes* (*Mercury*), are thus declined :—

	<i>Singular.</i>			
Nom.	(μνάα)	μνᾶ	(συκέα)	συκῆ
Gen.	(μνάας)	μνᾶς	(συκέας)	συκῆς
Dat.	(μνάᾳ)	μνᾶ	(συκέᾳ)	συκῆ
Acc.	(μνάαν)	μνᾶν	(συκέαν)	συκῆν
Voc.	(μνάα)	μνᾶ	(συκέα)	συκῆ
	<i>Dual.</i>			
N. A. V.	(μνάα)	μνᾶ	(συκέα)	συκᾶ
G. D.	(μνάαν)	μνᾶν	(συκέαν)	συκαῖν
	<i>Plural.</i>			
Nom.	(μνάαι)	μνᾶι	(συκέαι)	συκαῖ
Gen.	(μνάων)	μνῶν	(συκεών)	συκῶν
Dat.	(μνάαις)	μνᾶις	(συκέαις)	συκαῖς
Acc.	(μνάας)	μνᾶς	(συκέας)	συκᾶς
Voc.	(μνάαι)	μνᾶι	(συκέαι)	συκαῖ

Homeric Forms.

§ 39. Homer has these peculiar forms :—

Nom. Sing. Sometimes *ᾶ* for *ης*; as *ἵππότα* for *ἵππότης*, *horseman*. *Gen. Sing.* For *ον*, *ᾶο*, *εω*, sometimes *ω*; as *Ἀτρείδαο*, *Ἀτρείδεω*, *βαρέω*. *Gen. Plur.* *ἄων*, *έων* (whence, by contraction, Attic *ῶν*); as *ναυτάων*, *ναυτέων* (Att. *ναυτῶν*). *Dat. Plur.* *ησι*, *ης*; as *Μούσησι* or *Μούσησις* (*Mousaïs*).

SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in *os* or *ov* (gen. *ou*). Those in *os* are masculine, rarely feminine; those in *ov* are neuter.

NOTE. The stem of nouns of this declension ends in *o*, which is sometimes lengthened to *oo*. It becomes *e* in the vocative singular; and *ă* in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations of nouns in *os* and *ov* in this declension, that is, the final vowel of the stem united with the case-endings:—

SINGULAR.		DUAL.		PLURAL.	
<i>Masc. & Fem. Neuter.</i>	<i>Masc., Fem., & Neuter.</i>	<i>N. A. V.</i>	<i>Gen.</i>	<i>Masc. & Fem. Neuter.</i>	<i>Dat.</i>
Nom. <i>os</i>	<i>ov</i>			Nom. <i>oi</i>	<i>ă</i>
Gen. <i>ou</i> (for <i>oo</i>)		N. A. V. <i>o</i> (for <i>o</i>)	Gen. <i>ov</i> (for <i>ovv</i>)		
Dat. <i>o</i> (for <i>ou</i>)		G. D. <i>ov</i>	Dat. <i>ois</i>		
Acc. <i>ov</i>			Acc. <i>ous</i>		<i>ă</i>
Voc. <i>e</i>	<i>ov</i>		Voc. <i>oi</i>		<i>ă</i>

§ 42. 1. The nouns (*ό*) λόγος, *word*, (*ό, ή*) ἀνθρωπος, *man* or *human being*, (*τὸ*) δῶρον, *gift*, are thus declined:—

Singular.

Nom.	λόγος	ἀνθρωπος	δῶρον
Gen.	λόγου	ἀνθρώπου	δώρου
Dat.	λόγῳ	ἀνθρώπῳ	δῷρῳ
Acc.	λόγον	ἀνθρωπὸν	δῷρον
Voc.	λόγε	ἀνθρωπε	δῷρον

Dual.

N. A. V.	λόγω	ἀνθράπω	δῷρω
G. D.	λόγοιν	ἀνθράποιν	δῷροιν

Plural.

Nom.	λόγοι	ἀνθρωποι	δῷρα
Gen.	λόγοιν	ἀνθρώποιν	δῷροιν
Dat.	λόγοις	ἀνθρώποισ	δῷροις
Acc.	λόγοις	ἀνθρώποις	δῷρα
Voc.	λόγοι	ἀνθρώποι	δῷρα

Thus declines νόμος, *law*, κύνονος, *dog*, ποταμός, *river*, βίος, *life*, θάνατος, *death*, σῦκον, *fig*, ἵματιον, *outer garment*, and θεός, *God* (with voc. sing. θεός).

2. A few masculines and feminines end in *ως* (gen. *ω*), and a few neuters in *ων* (gen. *ω*). This is called the *Attic declension*. The nouns (*ό*) *νεώς*, *temple*, and (*τὸ*) *ἀνάργεων*, *hall*, are thus declined:—

<i>Singular.</i>	<i>Dual.</i>		<i>Plural.</i>
Nom. νεώς	•	νεώς •	Nom. νεώ
Gen. νεών	N. A. V.	νεών •	Gen. νεών
Dat. νεῷ	G. D.	νεών	Dat. νεώς
Acc. νεάν			Acc. νεάς
Voc. νεώς			Voc. νεῷ
N. A. V. ἀνάργεων		N. A. V. ἀνάργεων	N. A. V. ἀνάργεων
Gen. ἀνάργεων	G. D.	ἀνάργεων	Gen. ἀνάργεων
Dat. ἀνάργεων			Dat. ἀνάργεων

The accent of these nouns is irregular (§ 22, N. 2; § 25, 2, Note).

NOTE. Some masculines and feminines of this class may drop *ν* of the accusative singular; as λαγώς, accus. λαγών or λαγώ.

Contract Nouns of the Second Declension.

§ 43. Many nouns in *eos*, *oos*, *eov*, and *oov* are contracted. Νόος, *νοῦς*, *mind*, and ὁστέον, ὁστοῦν, *bone*, are thus declined:—

<i>Singular.</i>	<i>Dual.</i>		<i>Plural.</i>
Nom. (νόος) νοῦς	N.V.A. (νόω)	νώ	Nom. (νόοι) νοῖ
Gen. (νόου) νοῦν	G. D. (νόοιν)	νοῖν	Gen. (νοῶν) νῶν
Dat. (νόῳ) νῷ			Dat. (νόοις) νοῖς
Acc. (νόον) νοῦν			Acc. (νόούς) νοῦς
Voc. (νόε) νοῦ			Voc. (νόοι) νοῖ
N.A.V. (δοτέον) δοτοῦν		N.A.V. (δοτέω) δοτά	N.V.A. (δοτέα) δοτᾶ
Gen. (δοτέον) δοτοῦν	G. D. (δοτέοιν)	δοτέν	Gen. (δοτέων) δοτάν
Dat. (δοτέῳ) δοτῷ			Dat. (δοτέοις) δοτάς

NOTE. The accent of the contracted N. A. V. dual is irregular. (See § 24, 1.) For ε̄ contracted to ē see § 9, 3, Note.

Homeric Forms.

§ 44. Gen. Sing. *ον* for *ου*; as θεοί for θεοῦ.

Gen. and Dat. Dual. *οντ* for *οιν*; as ἵπποντ for ἵππονδιν.

Dat. Plur. *οισι* for *οις*; as ἵπποισι for ἵπποις.

THIRD DECLENSION.

§ 45. 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in *ος* (sometimes *ως*).

2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping *ος* (or *ως*) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem) :—

SINGULAR.		DUAL.		PLURAL.	
<i>Masc. & Fem.</i>	<i>Neuter.</i>	<i>Masc., Fem., Neut.</i>	<i>Masc. & Fem. Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
Nom. <i>ο</i>	None.	N. A. V. <i>ε</i>	Nom. <i>οι</i>	<i>ον</i>	<i>α</i>
Gen. <i>ος, ως</i>		G. D. <i>οντ</i>	Gen. <i>οντ</i>	<i>ων</i>	
Dat. <i>ι</i>			Dat. <i>οι</i>		
Acc. <i>αι</i> or <i>η</i>	None.		Acc. <i>αι</i>		<i>αι</i>
Voc. None, or like N.	None.		Voc. <i>οι</i>		<i>α</i>

FORMATION OF CASES.

Nominative Singular.

§ 46. 1. In neuters, the nominative singular is generally the same as the stem. Stems ending in *τ* (including *ντ*) regularly drop the *τ* (§ 7). E.g.

Σῶμα, body, σώματ-ος; μέλαν (neuter of μέλας), black, μέλαν-ος; λύσαν (neuter of λύγας), having loosed, λύσαντ-ος; πᾶν, all, παντ-ός; τιθέν, placing, τιθίντ-ος; χαρίεν, graceful, χαρίεντ-ος; διδάσκων, giving, διδάσκαλος; λέγων, saying, λέγοντ-ος; δεικνύ- (ü), showing, δεικνύτ-ος. For the masculine nominatives of these adjectives and participles, see below, § 46, 2.

2. Masculine and feminine stems, except those in *v*, *p*, and *ovt* (under 3 and 4), form the nominative singular by adding *s* and making the needful euphonic changes (§ 16). *E.g.*

Φύλαξ, *guard*, φύλακ-ος ; γύψ, *vulture*, γυπ-ός ; φλέψ, *vein*, φλεβ-ός (§ 16, 2) ; ἀλπίς (*foal*, ἀλπίδ), *hope*, ἀλπίδ-ος (§ 16, 2) ; χάρις, *grace*, χάριτ-ος ; ὄρνις, *bird*, ὄρνιθ-ος ; νύξ, *night*, νυκτ-ός ; μάστιξ, *scourge*, μάστιγ-ος ; σάλπιγξ, *trumpet*, σάλπιγ-ος. So Αἴας, *Ajax*, Αἴαντ-ος (§ 16, 6, N. 1) ; λύσας, *lysant*-ος ; πᾶς, *past*-ος ; τιθείς, *titheant*-ος ; χαρίεις, *charient*-ος ; δεικνύς (*ū*), *deiknunt*-ος. (The neuters of the last five words, λύσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under § 46, 1.)

3. Masculine and feminine stems in *v* and *p* lengthen the last vowel, if it is short, but are seldom changed otherwise in the nominative. *E.g.*

Αἰών, *age*, αἰών-ος ; δαίμων, *divinity*, δαίμον-ος ; λιμήν, *harbour*, λιμέν-ος ; θηρ, *beast*, θηρ-ός ; ἀέρ, *air*, ἀέρ-ος.

4. Masculine stems in *ovt* generally drop *t*, and form the nominative like stems in *v* (§ 46, 3). *E.g.*

Λέων, *lion*, λέοντ-ος ; λέγων, *speaking*, λέγοντ-ος ; ὄν, *being*, οντ-ος.

NOTE. Participles in *ovs* and *ωs*, and some nouns in *ovs*, are exceptions.

Accusative Singular.

- § 47.] 1. Most masculines and feminines with consonant stems form the accusative singular by adding *ă* to the stem ; as φύλαξ (*φυλακ-*), φύλακა ; λέων (*λεοντ-*), *lion*, λέοντα. *

2. Nouns in *is*, *us*, *av*, and *ovs*, if the stem ends in a vowel or diphthong, change *s* of the nominative to *v* ; as πόλις, *state*, πόλιν ; ἰχθύς, *fish*, ἰχθύν ; ναῦς, *ship*, ναῦν ; βοῦς, *ox*, βοῦν.

But if the stem ends in a consonant, *barytones* of these classes have *v* in prose (rarely *a*) and *v* or *a* in poetry, while others have only the form in *a* ; as ἔρα, *strife*, ἔρων (*poetic also ἔριδα*) ; ὄρνις, *bird*, ὄρνυ (poetic ὄρνιθα) ; εὐελπις, *hopeful*, εὐελπιν (*εὐέλπιδα*), while ἀλπίς, *hope*, has only ἀλπίδα ; πούς (*ποδ-*), *foot*, πέδα ; παις (*παιδ-*), *child*, παιδά.

Vocative Singular.

§ 48. 1. The vocative singular of masculines and feminines is generally the same as the nominative.

2. But in the following cases it is the same as the stem:—

(a) In *barytones* with liquid stems; as δαίμων (δαιμον-), *divinity*, voc. δάίμον.

(b) In *barytone* nouns and adjectives (but *not* participles) whose stems end in *ντ*, final *τ* of the stem being dropped (§ 7); as γύας (γιγαντ-), *giant*, voc. γύαν.

(c) In nouns and adjectives in *ις* (except those in *ισ*, *ιος*), *ευς*, *υς*, and *αυς*. These drop *s* of the nominative to form the vocative; as τυραννίς (τυραννιδ-), *tyranny*, voc. τυραννί (§ 7); πόλις (*πολιτ-*), *state*, voc. πόλι.

(d) In nouns and adjectives in *ης*, gen. *εος* (*ους*), which form the vocative in *εις* (§ 52, 1, N.); as τριήρης, voc. τριήρεις; ἀληθής, voc. ἀληθέης.

3. Nouns in *ώ*, gen. *οῦς* (§ 55), form the vocative in *οῦ*.

Dative Plural.

§ 49. The dative plural is formed by adding *σι* to the stem.
E.g.

Φύλαξ (φυλακ-), φύλαξι; βίτωρ (βῆτορ), βίτωρσι; ἐλπίς (ἐλπιδ-), ἐλπίσι; ποὺς (ποδ-), ποσί; λέων (λεοντ-), λέονσι; δαίμων (δαιμον-), δαίμοσι; τιθείς (τιθεντ-), τιθείσι; βασιλεύς (βασιλευ-), βασιλεύσι; βους (βον-), βουσί; γραῦς (γραυ-), γρανσί (§ 54). For the euphonic changes, see § 16, 2 and 6.

For a change in syncopated nouns, see § 57.

NOUNS WITH MUTE OR LIQUID STEMS.

§ 50. The following are examples of the most common forms of nouns of the third declension with mute or liquid stems.

For the formation of the cases of these nouns, see §§ 46—49. For euphonic changes in nearly all, see § 16, 2 and § 46. For special changes in λέων and γύας, see § 16, 6, N. 1.

I. MASCULINES AND FEMININES.

	ο (φυλακ-)	η (σάλπιγγ-)	δ (λεοντ-)
	watchman.	trumpet.	lion.
<i>Singular.</i>			
Nom.	φύλακς	σάλπιγξ	λέων
Gen.	φύλακος	σάλπιγγος	λέοντος
Dat.	φύλακι	σάλπιγγι	λέοντι
Acc.	φύλακα	σάλπιγγα	λέοντα
Voc.	φύλακς	σάλπιγξ	λέον
<i>Dual.</i>			
N. A. V.	φύλακε	σάλπιγγε	λέοντε
G. D.	φυλάκοιν	σαλπίγγοιν	λεόντοιν
<i>Plural.</i>			
N. V.	φύλακες	σάλπιγγες	λέοντες
Gen.	φυλάκων	σαλπίγγων	λεόντων
Dat.	φύλακι	σάλπιγγι	λέοντι
Acc.	φύλακας	σάλπιγγας	λέοντας

	δ (γίγαντ-)	ή (ἀλπίδ-)	δ ἡ (δρυνθ-)
	giant.	hope.	bird.
<i>Singular.</i>			
Nom.	γίγαντς	ἄλπις	δρυς
Gen.	γίγαντος	ἀλπίδος	δρυθος
Dat.	γίγαντι	ἀλπίδι	δρυθι
Acc.	γίγαντα	ἀλπίδα	δρυν (δρυθα)
Voc.	γίγαντ	ἀλπί	δρυν
<i>Dual.</i>			
N. A. V.	γίγαντε	ἀλπίδε	δρυθε
G. D.	γιγάντοιν	ἀλπίδοιν	δρυθοιν
<i>Plural.</i>			
N. V.	γίγαντες	ἀλπίδες	δρυθες
Gen.	γιγάντων	ἀλπίδων	δρυθεων
Dat.	γίγαντι	ἀλπίσι	δρυθι
Acc.	γίγαντας	ἀλπίδας	δρυθεас

	δ (ποιμεν-) shepherd.	δ (αἰων-) age.	δ (δαιμον-) divinity.
<i>Singular.</i>			
Nom.	ποιμήν	αἰών	δαίμων
Gen.	ποιμένος	αἰώνος	δαίμονος
Dat.	ποιμένι	αἰώνι	δαίμονι
Acc.	ποιμένα	αἰώνα	δαίμονα
Voc.	ποιμήν	αἰών	δαίμον
<i>Dual.</i>			
N. A. V.	ποιμένε	αἰώνε	δαίμονε
G. D.	ποιμένοιν	αἰώνοιν	δαίμονοιν
<i>Plural.</i>			
N. V.	ποιμένες	αἰώνες	δαίμονες
Gen.	ποιμένων	αἰώνων	δαίμονων
Dat.	ποιμέσι	αἰώνσι	δαίμοσι
Acc.	ποιμένας	αἰώνας	δαίμονας

	δ (ρήτορ-) orator.	δ (άλ-) salt.	ή (ρῆν-) nose.
<i>Singular.</i>			
Nom.	ρήτωρ	άλς	ρής
Gen.	ρήτορος	άλσες	ρῖνός
Dat.	ρήτορι	άλι	ρινί
Acc.	ρήτορα	άλα	ρίνα
Voc.	ρήτωρ	άλς	ρής
<i>Dual.</i>			
N. A. V.	ρήτορε	άλε	ρῖνε
G. D.	ρήτοροιν	άλοιν	ρινοῖν
<i>Plural.</i>			
N. V.	ρήτορες	άλες	ρῖνες
Gen.	ρήτορων	άλεν	ρινῶν
Dat.	ρήτοροις	άλσι	ρισῖ
Acc.	ρήτορας	άλας	ρίνας

II. NEUTERS.

	τό (σωματ-)	τό (περατ-)
	body.	end.
<i>Singular.</i>		
• N. A. V.	σώμα	πέρας
Gen.	• σώματος	πέρατος
Dat.	σώματι	πέρατι
<i>Dual.</i>		
N. A. V.	σώματε	πέρατε
G. D.	σωμάτων	περάτων
<i>Plural.</i>		
N. A. V.	σώματα	πέρατα
Gen.	σωμάτων	περάτων
Dat.	σώμασι	πέρασι

STEMS ENDING IN A VOWEL OR DIPHTHONG.

- § 51. 1. Most nouns of the third declension in which a vowel of the stem directly precedes a vowel in the case-ending are contracted in some of their cases.
2. The contracted nominative and accusative plural generally have the same form.

NOUNS IN ΗΣ AND ΟΣ.

- § 52. 1. Nouns in *ης* and *ος*, gen. *εος*, are contracted whenever *ε* of the stem precedes a vowel.

NOTE. A comparison of kindred languages shows that the original stem of these nouns ended in *εσ*, in which *σ* is dropped before a vowel or another *σ* in the case-ending.

2. The nouns (*ἡ*) *τριήρης*, *trireme*, and (*τὸ*) *γένος*, *race*, are thus declined :—

		Singular.	
Nom.	τριήρης		γένος
Gen.	(τριήρεος)	τριήρους	(γένεος)
Dat.	(τριήρει)	τριήραι	(γένει)
Acc.	(τριήρεα)	τριήρη	γένος
Voc.	τριήρες		γένος

Dual.

N. A. V.	(τριήρες)	τριήρη	(γένες)	γένη
G. D.	(τριηρέουν)	τριηροιν	(γενέοιν)	γενοιν

Plural.

N. V.	(τριήρεις)	τριήρεις	(γένεα)	γένη
Gen.	(τριηρέων)	τριηρών	γενέων	γενῶν
Dat.	τριηρεσι	*	γένεσι	*
Acc.	(τριηρεας)	τριηρεις	(γένεα)	γένη

NOTE 1. Like the singular of *τριήρης* are declined proper names in *ης*, gen. (*eos*) *ους*, as *Δημοσθένης*, *Σωκράτης*: for accusatives in *ην* see § 60, 1 (b); the vocatives *Δημόσθενες*, *Σώκρατες*, &c. have recessive accent (§ 21, 3).

NOTE 2. When the termination *ea* is preceded by a vowel, it is generally contracted into *ā*; as *ὑγίης*, *healthy*, accus. sing. *ὑγέα*, *ὑγιᾶ* (sometimes *ὑγῆ*); *χρέος*, *debt*, N. A. V. plur. *χρέā*. In the dual, *ee* is irregularly contracted into *η*.

NOTE 3. Proper names in *κλεῆς* are doubly contracted in the dative, sometimes in the accusative. *Περικλέης*, *Pericles*, is thus declined (see also § 59):—

Nom.	(Περικλέης)	Περικλῆς	
Gen.	(Περικλέεος)	Περικλέους	*
Dat.	(Περικλέεϊ)	(Περικλέει)	Περικλεῖ
Acc.	(Περικλέέα)	Περικλέā	(post. Περικλῆ)
Voc.	(Περικλεες)	Περικλεις	

NOUNS IN ΙΣ, ΥΣ, AND ΕΥΣ.

§ 53. Nouns in *·ις* and *·ι* (stems in *i*), *υς* and *υ* (stems in *u*), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in *ευς* generally contract only the dative singular, and the nominative and vocative plural.

1. Most stems in *·ι*, with a few in *υ*, change their final *·ι* or *υ* to *ε* in all cases except the nominative, accusative, and vocative singular.

The nouns (*ἡ*) *πόλις*, *city* (stem *πολ-*) *πῆχυς*, *cubit* (*πηχυ*), and *ἀστυ*, *city* (*ἀστυ-*), are thus declined:—

Singular.

Nom.	πόλις	πόλις	πόλις	πόλις
Gen.	πόλεως	πόλεως	πόλεως	πόλεως (ροβ. πότεως)
Dat.	(πόλει) πόλαι	(πόλει) πόλαι	(πόλει) πόλαι	(πόλει) πόλαι
Acc.	πόλιν	πόλιν	πόλιν	πόλιν
Voc.	πόλι	•	πόλι	πόλι

Dual.

N. A. V.	πόλεις	πόλεις	πόλεις	πόλεις
G. D.	πολέων	πολέων	πολέων	πολέων

Plural.

N. V.	(πόλεες) πόλεις	(πόλεες) πόλεις	(πόλεες) πόλεις	(πόλεες) πόλη
Gen.	πολέων	πολέων	πολέων	πολέων
Dat.	πολεστι	πολεστι	πολεστι	πολεστι
Acc.	(πολεας) πόλεις	(πολεας) πόλεις	(πολεας) πόλεις	(πολεας) πόλη

NOTE 1. Nouns in *ις* are declined like *άστο*; as (*τὸ*) σίναπι, *mustard*, gen. *σινάπεως*, dat. (*σινάπει*), &c.

NOTE 2. For irregular accent of genitives, see § 22, N. 2.

2. Most nouns in *υς* retain *υ* and are regular; as (*ὁ*) *ἰχθύς* (*iχθυς*), *fish*, which is thus declined:—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>	
N.	ἰχθύς		N.	ἰχθύνες
G.	ἰχθύνος	N. A. V. <i>ἰχθύες</i>	G.	ἰχθύνων
D.	ἰχθύῃ (Hom. <i>ἰχθνῖ</i>)	G. D. <i>ἰχθύουν</i>	D.	ἰχθύσις
A.	ἰχθύν		A.	(<i>ἰχθύας</i>) <i>ἰχθύες</i>
V.	ἰχθύ			

3. Nouns in *ευς* retain *ευ* in the nominative and vocative singular and dative plural; as (*ὁ*) *βασιλεύς*, *king* (stem *βασιλευ-*), which is thus declined:—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>	
N.	βασιλεύς		N. V. (<i>βασιλέες</i>) <i>βασιλέες</i>	
G.	βασιλέως	N. A. V. <i>βασιλέες</i>	G.	βασιλέων
D.	(βασιλεΐ) βασιλεΐ	G. D. <i>βασιλείουν</i>	D.	βασιλείους
A.	βασιλέα		A.	βασιλέας
V.	βασιλεΐ			

NOTE 1. *Ew* of the stem becomes *e* (originally *ef*, § 1, N. 2) before a vowel.

NOTE 2. The older Attic writers have *ηs* in the contracted nominative plural of nouns in *ew*s; as *ιππήs*, *βασιλήs*, for *ιππεs*, *βασιλεs*.

NOTE 3. After a vowel, *ew*s of the genitive singular may be contracted into *ēs*, and *ea* of the accusative singular into *ā*; as *Πειραιεs*, *Peiraeus*, gen. *Πειραιέws*, *Πειραιώs*, accus. *Πειραιά*, *Peiraiā*.

BOYΣ, ΓΡΑΥΣ, AND ΝΑΥΣ.

§ 54. The nouns (*δ*, *η*) *βoῦs*, *ox* or *cow* (stem *βou-*), (*η*) *γρaῦs*, *old woman* (stem *γraυ-*), and (*η*) *νaῦs*, *ship* (stem *vau-*), are thus declined:—

Singular.

Nom.	<i>βoῦs</i>	<i>γρaῦs</i>	<i>νaῦs</i>
Gen.	<i>βoύs</i>	<i>γρaύs</i>	<i>νeώs</i>
Dat.	<i>βoτ</i>	<i>γρaτ</i>	<i>νητ</i>
Acc.	<i>βoύn</i>	<i>γρaύn</i>	<i>νaύn</i>
Voc.	<i>βoῦ</i>	<i>γρaύ</i>	<i>νaύ</i>

Dual.

N. A. V.	<i>βoύe</i>	<i>γρaύe</i>	<i>νηρ</i>
G. D.	<i>βoύn</i>	<i>γρaύn</i>	<i>νeώn</i>

Plural.

N. V.	<i>βoύes</i>	<i>γρaύes</i>	<i>νηρεs</i>
Gen.	<i>βoύn</i>	<i>γρaύn</i>	<i>νeώn</i>
Dat.	<i>βoύt</i>	<i>γρaύt</i>	<i>νaύt</i>
Acc.	<i>βoύs</i>	<i>γρaύs</i>	<i>νaύs</i>

NOTE. *Νaύs* is thus declined in Homer:—N. *νηūs*, G. *νηόs* or *νeōs*, D. *νηt*, A. *νηa* or *νeā*; pl. N. *νηes* or *νeés*, G. *νηώn* or *νeώn*, D. *νηtēs* (*νηtēs* or *νeōtēs*), A. *νηas* or *νeás*. In Attic, it changes *νa-* (for *vau*, *νaF-*) to *νe-* or *νη-*.

NOUNS IN Ο.

§ 55. Some feminines in *ω* contract *όs*, *οt*, *όa* in the singular into *oūs*, *oē*, and *ō*, and form the vocative singular irregularly in *o..* The dual and plural (which rarely occur) follow the second declension. *Ξχώ* (*η*), *echo*, is thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>
Nom. ἥχος				N. V. ἥχοι
Gen. (ἥχος)	ἥχοις	N. A. V. ἥχοι		Gen. ἥχων
Dat. (ἥχοι) *	ἥχοι	G. D. ἥχοιν		Dat. ἥχοις
Acc. (ἥχοι)	ἥχοι			Acc. ἥχοις
Voc. ᥚχοι				

NOUNS IN ΑΣ (GEN. *aos* OR *eros*).

- § 56. 1. Neuters in *as*, gen. *aos*, are contracted when the *a* of the stem is followed by a vowel; as (*τὸ*) γέρας, *prize*, which is thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>
N.A.V. γέρας		N.A.V. (γέραις)	γέρα	N.A.V. (γέρααι) γέρα
Gen. (γέραος) γέρας		G. D. (γεράοιν) γερῶν		Gen. (γεράων) γερῶν
Dat. (γέραι) γέραι				Dat. γεράσι

2. A few neuters in *as*, gen. *aos*, drop *t* and are contracted like γέρας; in Attic prose only (*τὸ*) κέρας, *horn*, gen. κέρατος (*κέραος*) κέρως; dat. κέρατι (*κέραι*) κέραι; plur. κέρατα (*κέραα*) κέρα; gen. κεράτων (*κεράων*) κερῶν; dat. κέρασι.

Syncopated Nouns.

- § 57. Some nouns in *ηρ* (stem in *ερ*), gen. *epos*, are syncopated (§ 14, 2) by dropping *e* in the genitive and dative singular. In the dative plural; they change *ερ* to *pa* before *σι*. The accent is irregular.

1. Πατέρ (ό), *father*, and θυγάτηρ (ή), *daughter*, are thus declined:—

	<i>Singular.</i>	
Nom.	πατέρ	θυγάτηρ
Gen.	(πατέρος)	θυγάτηρος
Dat.	(πατέρι)	θυγατέρι
Acc.	πατέρα	θυγατέρα
Voc.	πατέρ	θυγατέρ

Dual.

N. A. V.	πατέρε	θυγατέρε
G. D.	πατέρου	θυγατέρουν

Plural.

N. V.	πατέρες	θυγατέρες
Gen.	πατέρων	θυγατέρων
Dat.	πατέρσι	θυγατράσι
Acc.	πατέρας	θυγατέρας

NOTE. Μήτηρ (*ἡ*), *mother*, and γαστήρ (*ἡ*), *belly*, are declined and accented like πατήρ. Thus, μήτηρ has (μητέρος) μητρός, and (μητέρι) μητρί; plur. μητέρες, μητέρων, &c.

2. Ανήρ (*ὁ*), *man*, drops ε whenever a vowel follows ερ, and inserts δ in its place (§ 14, N. 2). It is thus declined:—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>
N. ἄντηρ		N. A. V., (ἀνέρε) ἄνδρε	N. V. (ἀνέρες) ἄνδρες
G. (ἀνέρος)	ἄνδρός	G. D. (ἀνέρων) ἄνδρον	G. (ἀνέρων) ἄνδρών
D. (ἀνέρι)	ἄνδρι		D. ἄνδράσι
A. (ἀνέρα)	ἄνδρα		A. (ἀνέρας) ἄνδρας
V. ἄντερ			

3. The proper name Δημήτηρ syncopates all the oblique cases, and then accents the first syllable. Thus, gen. (Δημήτερος) Δήμητρος; dat. (Δημήτερι) Δήμητρι; accus. (Δημήτερα) Δήμητρα; voc. Δήμητερ.

Gender of the Third Declension.

§ 58. The gender of many nouns must be learned by observation. But a few general rules may be given:—

1. The following are masculine: nouns ending in αν, γν, εν, most of those in ηρ, ωρ, and ον (gen. ωρος), and all with ντος in the genitive. Except (*ἡ*) φρήν, *mind*.
2. The following are feminine: those in αυς, της, (gen. τητος), ας (gen. εδος), ώ or ως (gen. οῦς), and most in ις.
3. The following are neuter: those in α, ι, υ, αρ, ορ, ος, and ας (gen. ατος or αος).

Homeric Forms.

§ 59. 1. Gen. and Dat. Dual. οὐν for οὐν.

2. Dat. Plur. εσοι, εσι, σαι, for σι.

3. Nouns in *ις* (§ 53, 1) retain *ι* of the stem²; as πόλιος, πόλιες, πόλιών, πόλιεσσι, πόλιας (for πόλεως, πόλεες, &c.). There are Homeric forms ησ, ηι, ηει, &c. (for εως, ει, εει, &c.), in nouns in *ις* and *εις*.

IRREGULAR NOUNS.

§ 60. 1. (a) Some nouns belong to more than one declension.

Thus σκότος, *darkness*, is usually declined like λόγος (§ 41), but sometimes like γένος (§ 52, 2).

(b) Especially, proper names in *ης* (gen. *eos*) of the third declension (except those in *κλένης*) have also an accusative in *ην* like those of the first; as Δημοσθένης, accus. Δημοσθένην or Δημοσθένη, Σωκράτης, Σωκράτην or Σωκράτη.

2. Some nouns have different genders in different parts; as (δ) σῖτος, *corn*, plur. (τὰ) σῖτα; (δ) δεσμός, *chain*, (οἱ) δεσμοί and (τὰ) δεσμά.

3. Defective nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (nom. and accus.); (τὴν) νίφα, *snow* (accus.).

4. The following are the most important irregular nouns:—

1. Ἀΐδης, *Hades*, gen. οὐ, &c. regular. Hom. Ἀΐδης, gen. αο or εω, dat. γη, acc. ην; also Ἀΐδος, Ἀΐδι (from stem Ἀΐδ-).

2. ἄναξ (δ), *king*, ἄνακτος, &c., voc. ἄναξ (poet. ἄνα).

3. Ἄρης, *Ares*, "Αρεος, or "Αρεως, ("Αρει) "Αρει, ("Αρεια) "Ἄρη or "Ἄρην, "Αρει (also "Αρες).

4. Stem (ἀρν-), gen. (τοῦ or τῆς) ἀρνός, *lamb*, ἀρνί, ἀρνα; pl. ἄρνες, ἀρνῶν, ἀρνάστι, ἀρνας. In the nom. sing. ἀμνός (2nd. decl.) is used.

5. γάλα (τό) *milk*, γάλακτος, γάλακτι, &c.

6. γόνυν (τό) *knee*, γόνατος, γόναπι, &c. (from stem γονατ-); Ion. and poet. γούνατος, γούναπι, &c.; Hom. also gen. γουνες, dat. γουνι, pl. γούνα, γούνων, γούνεσσι.

7. γύνη (ἡ), *wife*, γυναικός, γυναικί, γυναικα, γύναι; dual γυναικε, γυναικῶν; pl. γυναικες, γυναικῶν, γυναιξί, γυναικας.

8. δόρυ (τό), *spear* (cf. γόνυ), δόρατος, δόρατι or δορί; pl. δόρατα, &c. Ion. and poet. δούρατος, &c.; also gen. δουρός, dat. δουρί, δορί, or δόρει; dual δούρε; pl. δούρα, δούρων, δουρεσσι.

9. Ζεύς, *Zeus*, Διός, Διύ, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζῆνα.

10. θέμις (ἡ), *justice* (also a proper name, *Themis*); declined in Hom. with gen. θέμιστος, dat. θέμιστι, acc. θέμιστα, voc. θέμι; pl. θέμιστες, θέμιστας. In Attic prose, indeclinable in θέμις ἐστί, *fas est.*

11. θριξ (ἡ), *hair*, τριχός, τριχή, &c., θριξί (§ 17, 2, Note).

12. κύων (δ, ἡ), *dog*, voc. κύον: the rest from stem κύν-, κυνός, κυνί, κύνα, pl. κύνες, κυνῶν, κυστί, κύνας.

13. οἴς (ἢ), *sheep*, οἴς, οἴ, οἶν; pl. οἴλες, οἴων, οἰσίν, οἴλας. Hom. οἴς, οἴος, οἴν, οἴες, οἴων, οἴεσσι (οἴεται, οἴεσσι), οἴς.

14. ὄνειρος (δ), ὄνειρον (τό), *dream*, gen. οὐ; also οἴναρ (τό), gen. ονείρατος, dat. ονείρατι; plur. ὄνείρατα, ονειράτων, ονείρασι.

15. ὄρνις (δ, ἡ), *bird*, see § 50, and § 47, 2. Also, from stem ὄρνι-, pl. ὄρνεις, ὄρνεων, acc. ὄρνεις or ὄρνῆς.

16. οὖς (τό), *ear*, ὠτός, ὠτί; pl. ὠτα, ὠτων, ὠστί. Hom. also gen. οὖατος; pl. οὖατα, οὖατι.

17. Πυνύξ (ἡ), *Pnyx*, Πυκνός, Πυκνί, Πύκνα (for Πυκν-ος).

18. πρέσβυς (ὁ), *old man*, *elder* (properly adj.), acc. πρέσβυν (as adj.), voc. πρέσβυ; pl. πρέσβεις, *chiefs*, *elders*; poetic: in prose πρεσβύτης, gen. οὐ. The pl. πρέσβεις, πρέσβεων, πρέσβεισ, πρέσβεις (decl. like πῆχυς) is the regular plural of πρεσβευτής, *ambassador*.

19. πῦρ (τό), *fire*, πυρός, πυρί; pl. (τὰ) πυρά, esp. *watch-fires*.

20. ὕδωρ (τό), *water*, ὕδατος, ὕδατι, &c., dat. plur. ὕδασι.

21. νίος (δ), *envy*, νιοῦ, &c. regular. Also (from stem νιε-) gen. νιέος, dat. νιεῖ; dual νιέε, νιέοιν; pl. νιεῖς, νιέων, νιέστι, νιεῖς. Hom. also gen. νιος, dat. νιὲ, acc. νιλα; dual νιε; pl. νιες, νιάστι, νιες.

22. χείρ (ἢ), *hand*, χείρος, χειρί, &c.; but χεροῦν (poet. χεροῦν) and χεροί (poet. χείρεσσι or χερεστι): poet. also χερός, χερί, &c.

23. (*χόος*) *χοῦς* (δ), *a measure*, *χοός*, *χοῖ*; *χόες*, *χουσί*, *χόας* (cf. *βοῦς*, § 54).

24. (*χόος*) *χοῦς* (δ), *round*, *χοός*, *χοῖ*, *χοῦν* (like *βοῦς*, § 54).

25. *χρώς* (δ), *skin*, *χρωτός*, *χρωτί*, *χρωτά*; poet. also *χροός*, *χροῖ*, *χροά*; dat. *χρῷ* in ἐν *χρῷ*, *close*, *near*.

LOCAL ENDINGS.

§ 61. These endings may be added to the stem of a noun or pronoun to denote place:—

-θι, denoting *where*; as *ἄλλοθι*, *elsewhere*; *οὐρανόθι*, *in heaven*.

-θεν, denoting *whence*; as *οἴκοθεν*, *from home*; *αὐτόθεν*, *from the very spot*.

-δε (-ζε or -σε), denoting *whither*; as *Μέγαράδε*, *to Megara*; *οἴκαδε*, *homeward*.

NOTE. The Homeric ending φι or φιν forms a genitive or dative in both singular and plural; as *βίηφι*, *with violence*. These forms and those in θι and θεν (above) may take a preposition in Homer; as *Ιλιώθι πρό*, *before Ilion*.

ADJECTIVES.

FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in ος have three endings, ος, η, ον. The masculine and neuter are of the second declension, and the feminine is of the first; as *σοφός*, *σοφή*, *σοφόν*, *wise*.

2. If a vowel or ρ precedes ος, the feminine ends in ἄ; as *ἀξιος*, *ἀξία*, *ἀξιον*, *worthy*. But adjectives in οος have οη in the feminine, except those in ροος; as *ἀπλόος*, *ἀπλόη*, *ἀπλόον*, *simple*; *ἄθροος*, *ἄθροά*, *ἄθροον*, *crowded*.

3. Σοφός, *wise*, and *ἀξιος*, *worthy*, are thus declined:—

Singular.

Nom.	σοφός	σοφή	σοφόν	δέξιος	δέξια	δέξιον
Gen.	σοφοῦ	σοφῆς	σοφοῦ	δέξιου	δέξιας	δέξιου
Dat.	σοφῷ	σοφῇ	σοφῷ	δέξιῳ	δέξιᾳ	δέξιῳ
Acc.	σοφόν	σοφήν	σοφόν	δέξιον	δέξιαν	δέξιον
Voc.	σοφός	σοφή	σοφόν	δέξιος	δέξια	δέξιον

Dual.

N. A. V.	σοφά	σοφά	σοφά	δέξια	δέξια	δέξια
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	δέξιοιν	δέξιαιν	δέξιοιν

Plural.

N. V.	σοφοί	σοφαί	σοφά	δέξιοι	δέξιαι	δέξια
Gen.	σοφῶν	σοφῶν	σοφῶν	δέξιων	δέξιων	δέξιων
Dat.	σοφοῖς	σοφαῖς	σοφοῖς	δέξιοις	δέξιαις	δέξιοις
Acc.	σοφοῖς	σοφαῖς	σοφά	δέξιοις	δέξιαις	δέξια

So μακρός, μακρά, μακρόν, *long*; gen. μακροῦ, μακρᾶς, μακροῦ; dat. μακρῷ, μακρᾷ, μακρῷ; &c., like δέξιος.

All participles in ος are declined like σοφός.

§ 63. Some adjectives, especially compounds, have two endings, ος and ον, the feminine being the same as the masculine. They are declined like σοφός, omitting the feminine; as ἀλογος, ἀλογον; gen. ἀλόγον; dat. ἀλόγῳ, &c.

§ 64. A few adjectives of the second declension end in ος and ων, and are declined like νεώς and ἀνώγεων (§ 42, 2). Ιλεως, *gracious*, is thus declined (see § 22, Note 2):—

Singular.

N. V.	Ιλεως	Ιλεων
Gen.	Ιλεων	Ιλεων
Dat.	Ιλεῳ	Ιλεῳ
Acc.	Ιλεων	Ιλεων

Plural.

N. V.	Ιλεω	Ιλεων
Gen.	Ιλεων	Ιλεων
Dat.	Ιλεως	Ιλεως
Acc.	Ιλεων	Ιλεων

Dual.

N. A. V.	Ιλεω	Ιλεω
G. D.	Ιλεων	• Ιλεων

§ 65. Many adjectives in ος and οος are contracted. Χρύσεος, *golden*, ἀργύρεος, *of silver*, and ἀπλόος, *simple*, are thus declined:—

Singular.

N.	(χρύσεος)	χρυσοῦς	(χρυσέα)	χρυσή	(χρύσεον)	χρυσοῦν
G.	(χρυσέου)	χρυσοῦ	(χρυσέας)	χρυσῆς	(χρυσέου)	χρυσοῦ
D.	(χρυσέῳ)	χρυσῷ	(χρυσέᾳ)	χρυσῇ	(χρυσέῳ)	χρυσῷ
A.	(χρύσεον)	χρυσοῦν	(χρυσέαν)	χρυσῆν	(χρύσεον)	χρυσοῦν

Dual.

N.	(χρυσέω)	χρυσά	(χρυσέα)	χρυσᾶ	(χρυσέω)	χρυσῶ
G.	(χρυσέοιν)	χρυσοῖν	(χρυσέαν)	χρυσαῖν	(χρυσέοιν)	χρυσοῖν

Plural.

N.	(χρύσεοι)	χρυσοῖς	(χρύσεαι)	χρυσαῖς	(χρύσεα)	χρυσᾶ
G.	(χρυσέων)	χρυσοῖν	(χρυσέων)	χρυσαῖν	(χρυσέων)	χρυσῶν
D.	(χρυσέοις)	χρυσοῖς	(χρυσέαις)	χρυσαῖς	(χρυσέοις)	χρυσοῖς
A.	(χρυσέους)	χρυσοῖς	(χρυσέας)	χρυσαῖς	(χρύσεα)	χρυσᾶ

Singular.

N.	(ἀργύρεος)	ἀργυροῦς	(ἀργυρέα)	ἀργυρᾶ	(ἀργύρεον)	ἀργυροῦν
G.	(ἀργυρέου)	ἀργυροῦ	(ἀργυρέας)	ἀργυρᾶς	(ἀργυρέου)	ἀργυροῦ
D.	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέᾳ)	ἀργυρᾷ	(ἀργυρέῳ)	ἀργυρῷ
A.	(ἀργύρεον)	ἀργυροῦν	(ἀργυρέαν)	ἀργυρᾶν	(ἀργύρεον)	ἀργυροῦν

Dual.

N.	(ἀργυρέω)	ἀργυρῶ	(ἀργυρέα)	ἀργυρᾶ	(ἀργυρέω)	ἀργυρῶ
G.	(ἀργυρέοιν)	ἀργυροῖν	(ἀργυρέαν)	ἀργυραῖν	(ἀργυρέοιν)	ἀργυροῖν

Plural.

N.	(ἀργύρεοι)	ἀργυροῖς	(ἀργύρεαι)	ἀργυραῖς	(ἀργύρεα)	ἀργυρᾶ
G.	(ἀργυρέων)	ἀργυροῖν	(ἀργυρέων)	ἀργυραῖν	(ἀργυρέων)	ἀργυρῶν
D.	(ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
A.	(ἀργυρέους)	ἀργυροῖς	(ἀργυρέας)	ἀργυραῖς	(ἀργύρεα)	ἀργυρᾶ

Singular.

N.	(ἀπλός)	ἀπλοῦς	(ἀπλόη)	ἀπλῆ	(ἀπλόον)	ἀπλοῦν
G.	(ἀπλόου)	ἀπλοῦ	(ἀπλόης)	ἀπλῆς	(ἀπλόον)	ἀπλοῦ
D.	(ἀπλόῳ)	ἀπλῷ	(ἀπλόῃ)	ἀπλῇ	(ἀπλόῳ)	ἀπλῷ
A.	(ἀπλόον)	ἀπλοῦν	(ἀπλόην)	ἀπλῆν	(ἀπλόον)	ἀπλοῦν

Dual.

N. (ἀπλός)	ἀπλό	(ἀπλός)	ἀπλό	(ἀπλόν)	ἀπλό
G. (ἀπλόνοι)	ἀπλόνοι	(ἀπλόνων)	ἀπλόνων	(ἀπλόνοι)	ἀπλόνοι

Plural.

N. (ἀπλόν)	ἀπλότ	(ἀπλότα)	ἀπλόται	(ἀπλόά)	ἀπλόται
G. (ἀπλόνων)	ἀπλότων	(ἀπλότων)	ἀπλότων	(ἀπλόνων)	ἀπλότων
D. (ἀπλότοις)	ἀπλότοις	(ἀπλόταις)	ἀπλόταις	(ἀπλότοις)	ἀπλότοις
A. (ἀπλότοις)	ἀπλότοις	(ἀπλότας)	ἀπλότας	(ἀπλόά)	ἀπλότας

For irregular contraction and accent, see § 9, 2, Note; § 9, 3, Note; § 48, Note. No distinct vocative forms occur.

THIRD DECLENSION.

§ 66. Adjectives belonging only to the third declension generally have two endings. Most of these end in *ης* and *ες*, or in *ων* and *ον*. Ἀληθής, *true*, and πέπων, *ripe*, are thus declined:—

Singular.

M. F.	N.
Nom. ἀληθής	ἀληθές
Gen. (ἀληθίος) ἀληθοῖς	
Dat. (ἀληθεῖ) ἀληθεῖ	
Acc. (ἀληθέα) ἀληθη	ἀληθέα
Voc. ἀληθές	

Dual.

N. A. V.	(ἀληθέα) ἀληθη
G. D.	(ἀληθέου) ἀληθοῖν

Plural.

N. V.	(ἀληθέες) ἀληθεῖς	(ἀληθέα) ἀληθεῖ
Gen.	(ἀληθέων) ἀληθεῶν	
Dat.		ἀληθεῖσι
Acc.	(ἀληθέας) ἀληθεῖς	(ἀληθέα) ἀληθεῖ

Singular.

M. F.	N.
Nom. πέπων	πέπων
Gen. πέπωνος	
Dat. πέπωνι	
Acc. πέπωνα	πέπωνα
Voc. πέπων	

		Dual.	
N. A. V.		πέπονε	
G. D.		πεπόνων	
		Plural.	
N. V.	πέπονες	πέπονα	
Gen.		πεπόνων	
Dat.		πεπόνοι	
Acc.	πέπονας	πέπονα	

NOTE 1. One adjective in *αὐτέκόν*, *έκουσα*, *έκόν*, *willing*, has three endings, and is declined like participles in *ων* (§ 68). So its compound, *άκων* (*άέκων*), *unwilling*, *άκουσα*, *άκον*.

NOTE 2. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγάς*, *φυγάδος*, *fugitive*; *ἄπαις*, *ἄπαιδος*, *childless*; *ἀγνώς*, *ἀγνώτος*, *unknown*.

FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in *υς*, *εια*, *υ*, or in *εις*, *εσσα*, *εν*. Three end in *ας*,—*πᾶς*, *πᾶσα*, *πᾶν*, *all*; *μέλας*, *μέλαινα*, *μέλαν*, *black*; and *τάλας*, *τάλαια*, *τάλαν*, *wretched*.

2. Γλυκύς, *sweet*, χαρίεις, *graceful*, *πᾶς*, *all*, and *μέλας*, *black*, are thus declined:—

Singular.			
Nom.	γλυκύς	γλυκέα	γλυκύ
Gen.	γλυκέος	γλυκέας	γλυκέος
Dat.	(γλυκέϊ) γλυκεῖ	γλυκέᾳ	(γλυκέϊ) γλυκεῖ
Acc.	γλυκύν	γλυκέαν	γλυκύ
Voc.	γλυκύ	γλυκέα	γλυκύ
Dual.			
N. A. V.	γλυκές	γλυκέα	γλυκές
G. D.	γλυκέοιν	γλυκέαιν	γλυκέοιν
Plural.			
N. V.	(γλυκέες) γλυκές	γλυκέαι	γλυκέα
Gen.	γλυκέων	γλυκέαντ	γλυκέων
Dat.	γλυκέοις	γλυκέασις	γλυκέοις
Acc.	(γλυκέας) γλυκέεις	γλυκέασας	γλυκέα

Singular.

Nom.	χαρίεις	χαρίστσα	χαρίν
Gen.	χαρίστος	χαρίστης	χαρίστος
Dat.	χαρίστι	χαρίστῃ	χαρίστι
Acc.	χαρίστα	χαρίσταν	χαρίν
Voc.	χαρίειν	χαρίστσα	χαρίειν

Dual.

N. A. V.	χαρίστε	χαρίστσα	χαρίστε
G. D.	χαρίστων	χαρίστσαιν	χαρίστων

Plural.

Nom.	χαρίστες	χαρίστσαι	χαρίστα
Gen.	χαρίστων	χαρίστσῶν	χαρίστων
Dat.	χαρίστι	χαρίστσαις	χαρίστι
Acc.	χαρίστας	χαρίστσας	χαρίστα

Singular.

Nom.	πᾶς	πᾶσα	πᾶν	μέλας	μέλαινα	μέλαν
Gen.	παντός	πάσης	παντός	μέλανος	μέλαινης	μέλανος
Dat.	παντὶ	πάσῃ	παντὶ	μέλανι	μέλαινῃ	μέλανι
Acc.	πάντα	πᾶσαν	πᾶν	μέλανα	μέλαιναν	μέλαν
Voc.				μέλαν	μέλαινα	μέλαν

Dual.

N. A. V.		μέλανε	μέλαινα	μέλαν
G. D.		μέλάνοιν	μέλαιναιν	μέλάνοιν

Plural.

Nom.	πάντες	πᾶσαι	πάντα	μέλανες	μέλαιναι	μέλανα
Gen.	πάντων	πᾶσῶν	πάντων	μέλάνων	μέλαινην	μέλανων
Dat.	πᾶσι	πᾶσαις	πᾶσι	μέλανοι	μέλαιναις	μέλανοι
Acc.	πάντας	πᾶσας	πάντα	μέλανας	μέλαινας	μέλανα
Voc.				μέλανες	μέλαιναι	μέλανα

§ 68. To this class belong all active and all aorist passive participles. *Λύων*, *loosing*, *ἰστός*, *erecting*, *τιθεῖς*, *placing*, *δεικνύς*, *showing* (present active participles of *λύω*, *ἴστημι*, *τίθημι*, *δεικνυμι*), and *λελυκώς*, *having loosed* (perfect active of *λύω*), are thus declined:—

Singular.

Nom.	λόνος	λόνουσα	λόνος	ιστάς	ιστάσα	ιστάν
Gen.	λόνοντος	λούστης	λόνοντος	ιστάντος	ιστάσης	ιστάντος
Dat.	λόνοντι	λούστῃ	λόνοντι	ιστάγτι	ιστάσῃ	ιστάντι
Acc.	λόνοντα	λούσταν	λόνον	ιστάντα	ιστάσαν	ιστάν
Voc.	λόνων	λούστων	λόνον	ιστάς	ιστάσα	ιστάν

Dual.

N.A.V.	λόνοντε	λούστα	λόνοντε	ιστάντε	ιστάσα	ιστάντε
G. D.	λούστοιν	λούσταιν	λούστοιν	ιστάντοιν	ιστάσαιν	ιστάντοιν

Plural.

N. V.	λόνοντες	λούσται	λόνοντα	ιστάντες	ιστάσαι	ιστάντα
Gen.	λούστων	λούστων	λούστων	ιστάντων	ιστάσων	ιστάντων
Dat.	λούστοι	λούσταις	λούστοι	ιστάσοι	ιστάσαις	ιστάσοι
Acc.	λούστας	λούστας	λόνοντα	ιστάντας	ιστάσας	ιστάντα

Singular.

Nom.	δεικνύς	δεικνύτα	δεικνύν	τιθές	τιθέσα	τιθέν
Gen.	δεικνύτος	δεικνύστης	δεικνύτος	τιθέντος	τιθέστης	τιθέντος
Dat.	δεικνύτῳ	δεικνύσῃ	δεικνύτῃ	τιθέντι	τιθέσῃ	τιθέντι
Acc.	δεικνύτα	δεικνύσαν	δεικνύν	τιθέντα	τιθέσαν	τιθέν
Voc.	δεικνύς	δεικνύτα	δεικνύν	τιθές	τιθέσα	τιθέν

Dual.

N.A.V.	δεικνύντε	δεικνύσα	δεικνύντε	τιθέντε	τιθέσα	τιθέντε
G. D.	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν	τιθένταιν	τιθέσαιν	τιθέντοιν

Plural.

N. V.	δεικνύτες	δεικνύσαι	δεικνύντα	τιθέντες	τιθέσαι	τιθέντα
Gen.	δεικνύτων	δεικνύσῶν	δεικνύντων	τιθέντων	τιθέσῶν	τιθέντων
Dat.	δεικνύτοι	δεικνύσῃσι	δεικνύντοι	τιθέντοι	τιθέσῃσι	τιθέντοι
Acc.	δεικνύτα	δεικνύσαν	δεικνύντα	τιθέντας	τιθέσας	τιθέντα

Singular.

Nom.	λελικός	λελικυά	λελικύν	λελικός
Gen.	λελικότος	λελικυάς	λελικύν	λελικότος
Dat.	λελικότι	λελικυάῃ	λελικύν	λελικότι
Acc.	λελικότα	λελικυάν	λελικύν	λελικότα
Voc.	λελικός	λελικυά	λελικύν	λελικός

Dual.

N. A. V.	λελικότε	λελικοία	λελικότε
G. D.	λελικότοι	λελικοίαιν	λελικότοι

Plural.

N. V.	λελικότες	λελικοίαι	λελικότα
Gen.	λελικότων	λελικούλην	λελικότων
Dat.	λελικόσι	λελικούλαις	λελικόσι
Acc.	λελικότας	λελικούλιες	λελικότα

§ 69. Participles in *άων*, *έων*, and *όων* are contracted. Τιμάων, τιμῶν, honouring, and φιλέων, φιλῶν, loving, are declined as follows:—

Singular.

N. (τιμάων)	τιμῶν	(τιμάουσα)	τιμάστα	(τιμάον)	τιμῶν
G. (τιμάοντος)	τιμῶντος	(τιμαούσης)	τιμώστης	(τιμάοντος)	τιμῶντος
D. (τιμάοντι)	τιμῶντι	(τιμαούσῃ)	τιμώσῃ	(τιμάοντι)	τιμῶντι
A. (τιμάοντα)	τιμῶντα	(τιμάουσαν)	τιμώσαν	(τιμάον)	τιμῶν
V. (τιμάων)	τιμῶν	(τιμάουσα)	τιμώσα	(τιμάον)	τιμῶν

Dual.

N. (τιμάοντε)	τιμῶντε	(τιμαούσα)	τιμώστα	(τιμάογτε)	τιμῶντε
G. (τιμαόντοιν)	τιμῶντοιν	(τιμαούσαιν)	τιμώσταιν	(τιμαόντοιν)	τιμῶντοιν

Plural.

N. (τιμάοντες)	τιμῶντες	(τιμάουσαι)	τιμώσαι	(τιμάοντα)	τιμῶντα
G. (τιμαόντων)	τιμῶντων	(τιμαούσῶν)	τιμώσθην	(τιμαόντων)	τιμῶντων
D. (τιμάοντι)	τιμῶντι	(τιμαούσῃ)	τιμώσῃ	(τιμάοντι)	τιμῶντι
A. (τιμάοντας)	τιμῶντας	(τιμαούσας)	τιμώσας	(τιμάοντα)	τιμῶντα
V. (τιμάοντες)	τιμῶντες	(τιμάουσαι)	τιμώσαι	(τιμάοντα)	τιμῶντα

Singular.

N. (φιλέων)	φιλῶν	(φιλέουσα)	φιλούστα	(φιλέον)	φιλῶν
G. (φιλέοντος)	φιλούντος	(φιλεούσης)	φιλούστης	(φιλέοντος)	φιλούντος
D. (φιλέοντι)	φιλούντι	(φιλεούσῃ)	φιλούσῃ	(φιλέοντι)	φιλούντι
A. (φιλέοντα)	φιλούντα	(φιλέουσαν)	φιλούσαν	(φιλέον)	φιλῶν
V. (φιλέων)	φιλῶν	(φιλέουσα)	φιλούσαι	(φιλέον)	φιλῶν

Dual.

N. (φιλέοντε)	φιλούντε	(φιλεούσα)	φιλούστα	(φιλέοντε)	φιλούնτε
G. (φιλεόντοιν)	φιλούντοιν	(φιλεούσαιν)	φιλούσταιν	(φιλεόντοιν)	φιλούντοιν

Plural.

- N. (φιλέοντες) φιλοθυτες (φιλέομσαι) φιλοθυται (φιλίσκα) φιλοθυτα.
 G. (φιλεόντων) φιλοθυτων (φιλεουσάν) φιλουσθαι (φιλέοντων) φιλοθυτων
 D. (φιλέοντος) φιλοθυτοι (φιλεούσας) φιλοθυταις (φιλέοντος) φιλοθυτοι
 A. (φιλέοντας) φιλοθυτας (φιλεούσας) φιλοθυταις (φιλέοντα) φιλοθυτα
 *V. (φιλέοντες) φιλοθυτες (φιλέονται) φιλοθυται (φιλέοντα) φιλοθυτα

Participles in (δων)^{*} ὁν are declined like φιλῶν.

NOTE. A few second perfect participles in αώς of the μι- form (§ 124) have ὁσα in the feminine, and retain ω in the oblique cases. They are contracted in Attic; as (Hom. ἐσταώς, ἐσταώσα, ἐσταός), contr. ἐστώς, ἐστώσα, ἐστός (irregular for ἐστώς), standing; gen. ἐστώτος, ἐστώσης, ἐστώτος, &c.

IRREGULAR ADJECTIVES.

§ 70. The irregular adjectives, *μέγας*, *great*, *πολύς*, *much*, and *πράος*, *mild*, are thus declined:—

Singular.

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύν
Voc.	μεγάλε	μεγάλη	μέγα			

Dual.

N. V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

Plural.

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαῖ	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλοις	μεγάλας	μεγάλα	πολλοῖς	πολλαῖς	πολλά

Singular.

Nom.	πράος	πρᾶδα	πράει
Gen.	πράον	πραέας	*πράον
Dat.	πράᾳ	πραέᾳ	πράᾳ
Acc.	πράον	πραέαν	πράον

		<i>Dual.</i>	
N. V.	πράω	πραεῖα	πράω
G. D.	πράον	πραεῖαν	πράον
<i>Plural.</i>			
N. A.	πράοι, πραεῖς	πραεῖαι	πραέα
Gen.	πραίων	πραεῖῶν	πραίων
Dat.	πράοις, πραεῖσι	πραεῖαις	πράοις, πραεῖσι
Acc.	πράοις	πραεῖας	πραέα

NOTE. Most of the forms of *μέγας* and *πολύς* are derived from stems in *ο*, *μεγαλο-* and *πολλο-*. Πολλός, *ἥ*, *όν*, is found in Homer and Herodotus, declined regularly. In Homer, *πολύς* has forms *πολέος*, *πολέες*, *πολέων*, &c.

COMPARISON OF ADJECTIVES.

I. Comparison by *-τερος*, *-τατος*.

§ 71. Most adjectives add *τερος* to the stem to form the comparative, and *τατος* to form the superlative. Stems in *ο* with a short penult change *ο* to *ω* before *τερος* and *τατος*. *E.g.*

Κοῦφος (κουφο-), *light*, κουφίτερος, *lighter*, κουφότατος, *lightest*.

Σοφός (σοφο-), *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*.

Σεμνός (σεμνο-), *august*, σεμνύτερος, *severer*, σεμνύτατος.

Πικρός (πικρο-), *bitter*, πικρύτερος, *bitterer*, πικρότατος.

Οξύς (όξυ-), *sharp*, όξύτερος, *sharper*, όξύτατος.

Μέλας (μελαν-), *black*, μελάντερος, *blacker*, μελάντατος.

Άληθής (άληθεο-), *true*, ἀληθεύτερος, *truer*, ἀληθεύτατος. (§ 52, 1, N.).

NOTE 1. Stems in *ο* retain *ο* when the penultimate vowel is followed by a mute and a liquid (§ 19, 3). See *πικρός* above.

NOTE 2. Μέσος, *middle*, and a few others, drop *ος* and add *αιτερος* and *αιτατος*; as *μέσος*, *μεσαίτερος*, *μεσαίτατος*.

NOTE 3. Adjectives in *ος* drop *ος* and add *έστερος* and *έστατος*, which are contracted with *ο* to *ούστερος* and *ούστατος*; as (*εὖνος*) *εὖνος*, *well-disposed*, *εὐνούστερος*, *εὐνούστατος*.

NOTE 4. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as *σώφρων* (*σωφρο-*), *prudent*, *σωφρούστερος*, *σωφρούστατος*.

NOTE 5. Adjectives in *εις* change final *εντ-* of the stem to *εν-*, and add *τερος* and *τατος*; as *χαριεῖς* (*χαριεντ-*), *graceful*, *χαριέστερος*, *χαριέστατος*.

III. Comparison by *-ιων*, *-ιστος*.

§ 72. 1. Some adjectives in *υς* and *ρος* are compared by changing these endings to *ιων* and *ιστος*. E.g.

'Ηδύς, sweet, ήδιων, ήδιστος.
Αἰσχρός, base, αἰσχίων, αἰσχιστος.
'Εχθρός, hostile, ἔχθιων, ἔχθιστος.
Κοῦρός (poet.), glorious, κυδίων, κύδιστος.

2. Comparatives in *ιων*, neuter *ιον*, are thus declined:—

	Singular.	Dual.
Nom.	ήδιων	ήδιον
Gen.	ήδιονος	N. A. V. ήδιονε
Dat.	ήδιονι	G. D. ήδιονοιν
Acc.	ήδιονα ήδιω	ήδιον

	Plural.
N. V.	ήδιονες ήδιονται ήδιονα ήδιω
Gen.	ήδιονων
Dat.	ήδιοντι
Acc.	ήδιονας ήδιονται ήδιονα ήδιω

NOTE 1. The terminations *-ονα*, *-ονες*, *-ονται* may drop *v*, and be contracted into *-ω* and *-ονται* (§ 47, N. 1). Notice recessive accent (§ 21, 3) in the neuter singular.

NOTE 2. The irregular comparatives in *ων* (§ 73) are declined like *ήδιων*.

III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison:—

1.	ἀγαθός, <i>good</i> ,	ἀμείνων,	δριστος,
		βελτίων,	βελτιστος,
		κρείσσων οг κράττων,	κράτιστος.
2.	κακός, <i>bad</i> ,	κακίων,	κάκιστος,
		χείρων,	χειριστος,
		· ήσσων οг ήππων,	(ήκιστος, rare): τιν. ήκιστα.
3.	καλός, <i>beautiful</i> , καλλίων,		καλλιστος.
4.	μέγας, <i>great</i> , μεγίων,		μέγιστος.

5. μικρός, <i>small</i> ,	μικρότερος,	μικρότατος,
(Hom. μάχαι, fem. of μάχης),	μάστην οι μάτται, μέλαιν	μάχιστος, (μεῖστος; rare).
6. μέλισσος, <i>little</i> ,		μέλιγματος.
7. πόνητη (πενητ-), <i>poor</i> ,	πενήστερος,	πενήστατος.
8. πολύς, <i>much</i> ,	πολεῖν οι πλάνη,	πλεῖτος.
9. φέδως, <i>easy</i> ,	φέδων,	φέδτος,
10. φίλος, <i>dear</i> ,	φίλτερος,	φίλτατος.

NOTE. Irregularities in the comparison of the following words will be found in the Lexicon :—

αἰσχρός, δλγεινός, ἀρπαξ, ἄφθονος, ἄχαρις, βαθύς, βλάξ, βραδύς,
γηραιός, γλυκύς, ἐπιλήσμαν, ἐπίχαρις, ἥσυχος, ἴδιος, ἵσος, λάλος, μάκαρ,
μακρός, νέος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβις, προΐργουν,
πρώιος, σπουδαῖος, σχολαῖος, ψευδῆς, ὡκύς.

2. Some comparatives and superlatives have no positive, but the stem often appears in an adverb or preposition.
E.g.

*Αὐτότερος, *upper*, ἀνώτατος, *uppermost*, from ἀνω, *up*; πρότερος, *former*, πρότος or πρώτατος, *first*, from πρό, *before*; κατώτερος, *lower*, κατώτατος, *lowest*, from κάτω, *downward*.

3. Comparatives and superlatives may be formed from nouns, and even from pronouns. *E.g.*

Βασιλεύς, *king*, βασιλεύτερος, *a greater king*, βασιλεύτατος, *the greatest king*; κλέπτης, *thief*, κλέπτιστερος, κλέπτιστατος; κύων, *dog*, κύντερος, *more impudent*, κύντατος, *most impudent*. So αὐτός, *self*, αὐτότατος, *his very self*, ipsissimus.

ADVERBS AND THEIR COMPARISON.

- § 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing ν of the genitive plural masculine to η. *E.g.*

*Φίλος, *dearly*, τέκον φίλος; δικαίως, γιατίγ (δίκαιος); σοφός, *wisely* (σοφός); ήδανε, *sweetly* (ήδης, gen. plur. ήδίων), ἀληθῶς, *truly* (ἀληθής, gen. plur. ἀληθίων, ἀληθών); σαφές (Tonic σαφίετ), *plainly* (σαφής, gen. plur. σαφίειν, σαφήν); πάντως, *wholly* (πᾶς, gen. plur. πάντων).

2. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. *E.g.*

Πολύ ορ, πολλά, *much* (*πολυς*); μέγα ορ μεγάλα, *greatly* (*μέγας*); αἴσιο μεγάλως, § 74, 1; μόνον, ούτη (*μόνος, αλοή*). •

• NOTE. Other forms of adverbs with various terminations will be learnt by practice. •

§ 75. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb; and the neuter accusative *plural* of the superlative forms the superlative of the adverb. *E.g.*

Σοφῶς (*σοφός*), *wisely*; σοφώτερον, *more wisely*; σοφώτατα, *most wisely*. Ἀληθῶς (*ἀληθῆς*), *truly*; ἀληθίστερον, *truer*. Ἡδέως (*ἡδύς*), *sweetly*, *ηδιον*, *ηδιστα*. Σωφρόνως (*σώφρων*), *prudently*; σωφρονίστερον, *sophronestata*.

NOTE 1. Other adverbs generally form a comparative in *τερω*, and a superlative in *τατω*; as *ἄνω*, *above*, *ἄνωτέρω*, *ἄνωτάτω*.

NOTE 2. Μᾶλα, *much*, *very*, has comparative *μᾶλλον*, *more, rather*; superlative *μᾶλιστα*, *most, especially*.

NUMERALS.

§ 76. The *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs which occur, are as follows:—

Sign.	Cardinal.	Ordinal.	Adverb.
1	ά εἷς, μία, ἕν, one	πρώτος, first	ἄπαξ, once.
2	β́ δύο, two	δεύτερος, second	δις, twice.
3	γ́ τρεῖς, τρία	τρίτος	τρίς
4	δ́ τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	έ πέντε	πέμπτος	πεντάκις
6	ϛ́ ψέ	ἕκτος	ἕξακις
7	Ϛ́ ἑπτά	ἑβδόμος	ἑπτάκις
8	Ϟ ὅκτω	δύδος	ὅκτακις
9	ϟ ἐννέα	ἐνατος	ἐνάκις
10	Ϛ́ δέκα	δέκατος	δεκάκις
11	Ϟ ενδέκα	ἐνδέκατος	ἐνδεκάκις
12	ϞϚ́ δεκάδεκα	δεκάδεκατος	δεκαδεκάκις
13	ϞϞ τρισκαδεκά	τρισκαδεκάτος	

Sign.	Cardinal.	Ordinal.	Adverb.
14 ι'	τεσσαροκαΐδεκα	τεσσαρακαιδέκατος	
15 ι'	τεντεκαΐδεκα	πεντεκαιδέκατος	
16 ι'	έκκαιδεκα	έκκαιδέκατος	
17 ι'	έπτακαιδεκα	έπτακαιδέκατος	
18 ιή	δικτωκαΐδεκα	δικτωκαιδέκατος	
19 ιθ'	δινεακαΐδεκα	δινεακαιδέκατος	
20 κ'	είκοσι	είκοστός	είκοσάκις
21 κά'	είς καὶ είκοσι, ογκοστός είκοσι καὶ είς, ογκοστός είς	πρώτος καὶ είκοστός	
30 λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40 μ'	τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50 ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60 ξ'	έξηκοντα	έξηκοστός	έξηκοντάκις
70 ο'	έβδομήκοντα	έβδομηκοστός	έβδομηκοντάκις
80 π'	δύοδηκοντα	δύοδηκοστός	δύοδηκοντάκις
90 ρ'	ένεντηκοντα	ένεντηκοστός	ένεντηκοντάκις
100 ρ'	έκατόν	έκατοστός	έκατοντάκις
200 σ'	διάκοσιοι, αἱ, α	διακοσιοστός	διακοσιάκις
300 τ'	τριάκοσιοι, αἱ, α	τριακοσιοστός	
400 ν'	τετράκοσιοι, αἱ, α	τετρακοσιοστός	
500 φ'	πεντάκοσιοι, αἱ, α	πεντακοσιοστός	
600 χ'	έξακοσιοι, αἱ, α	έξακοσιοστός	
700 ψ'	έπτακοσιοι, αἱ, α	έπτακοσιοστός	
800 ω'	όκτακοσιοι, αἱ, α	όκτακοσιοστός	
900 η'	ένακοσιοι, αἱ, α	ένακοσιοστός	
1000 ρ	χλιοι, αἱ, α	χλιοστός	χιλιάκις
2000 β	δισχλιοι, αἱ, α	δισχλιοστός	
3000 γ	τρισχλιοι, αἱ, α	τρισχλιοστός	
10000 γ	μύριοι, αἱ, α	μυριοστός	μυριάκις

So δύο μυριάδες, 20,000; τρεῖς μυριάδες, 30,000; &c.

§ 77. 1. The cardinal numbers *εἰς*, *one*, δύο, *two*, τρεῖς, *three*, and τέσσαρες (*or* τέτταρες), *four*, are thus declined:—

Nom.	εἰς	εἰς	εἴν	*
Gen.	ἐντός	μιάς	ἐντός	N. A. δέο
Dat.	ἐντί	μιᾷ	ἐντί	G. D. δεοιν
Acc.	ἐντί	μιάν	ἐντί	

Nom.	τρεῖς	τρία	τέσσαρες	τέσσαρα
Gen.		τριῶν		τεσσάρων
Dat.		τριοῖ		τέσσαροι
Acc.	τρεῖς	τρία	τέσσαρας	τέσσαρα

* NOTE 1. Δύο is sometimes indeclinable. Homer has δών for δύο.

NOTE 2. The compounds οὐδεῖς and μηδεῖς, no one, none, are declined like εἷς. Thus, οὐδεῖς, οὐδεῖλα, οὐδεῖν; gen. οὐδενός, οὐδεμίᾶς; dat. οὐδενί, οὐδεμίᾳ; acc. οὐδένα, οὐδεμίαν, οὐδέν, &c. Plural forms sometimes occur; as οὐδένες, οὐδένων, οὐδέστι, οὐδένας; μηδένες, &c.

NOTE 3. Both is expressed by ἀμφω, αττο, ἀμφοῖν; and by ἀμφότερος, generally plural, ἀμφότεροι, αι, α.

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in τοι and all the ordinals are declined regularly, like other adjectives in ος.

NOTE 1. With collective nouns in the singular, especially ἡ ἵππος, cavalry, the numerals in τοι sometimes appear in the singular; as τὴν διακοσίαν ἵππον, the (troop of) 200 cavalry (200 horse); ἀστις μυρία καὶ τετρακοσία, 10,400 shields (i.e. men with shields).

NOTE 2. Μύριοι means ten thousand; μυρίοι, innumerable. The singular μυρίος sometimes has the latter sense; as μυρίος χρόνος, countless time; μυρία πενία, incalculable poverty.

THE ARTICLE.

§ 78. The definite article ὁ (stem το-), the, is thus declined:—

Singulair			Dual.		Plural.		
N.	ὁ	ἡ	τό		N.	οἱ	αι
G.	τοῦ	τῆς	τοῦ	N.A. τό (τά)	G.	τῶν	τά
D.	τῷ	τῇ	τῷ	G.D. τοῖν (ταῖν)	D.	τοῖς	ταῖς
A.	τόν	τήν	τό	τοῖν	A.	τούς	τάς

NOTE 1. The Greek* has no indefinite article; but often the indefinite τις (§ 84) may be translated by a or an; as ἄνθρωπός τις, a certain man, often simply a man.

NOTE 2. The feminine dual forms τά and ταῖν (especially τά) are rare, and τώ and τοῖν are generally used for all genders.

PRONOUNS.

Personal and Intensive Pronouns.

§ 79. 1. The *personal* pronouns are ἐγώ, *I*, σύ, *thou*, and οὐ (genitive), *of him*, *of her*, *of it*. Αὐτός, *himself*, is used as a personal pronoun for *him*, *her*, *it*, &c. in the oblique cases, but never in the nominative. These pronouns are thus declined:—

	<i>Singular.</i>			
Nom.	ἐγώ	σύ		αὐτός αὐτή αὐτό
Gen.	ἐμοῦ, μοῦ	σοῦ	οὐ	αὐτοῦ αὐτῆς αὐτοῦ
Dat.	ἐμοί, μοί	σοὶ	οἱ	αὐτῷ αὐτῇ αὐτῷ
Acc.	ἐμέ, μέ	σὲ	ῃ	αὐτόν αὐτήν αὐτό
	<i>Dual.</i>			
N.A.	νώ	σφώ		αὐτώ αὐτά αὐτώ
G.D.	νῷν	σφῶν		αὐτοῖν αὐταῖν αὐτοῖν
	<i>Plural.</i>			
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς	αὐτοὶ αὐταὶ αὐτά
Gen.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν αὐτάνων αὐτῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς αὐταῖς αὐτοῖς
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς	αὐτούς αὐτάς αὐτά

NOTE 1. Αὐτός in the nominative of all numbers, and as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (§ 145, 1); except in δ αὐτός, *the same* (§ 79, 2). In the oblique cases it is the ordinary personal pronoun of the third person (§ 145, 2).

For the uses of οὐ, οἱ, &c. see § 144, 2. The only forms of this pronoun common in Attic prose are οἱ, σφεῖς, σφῶν, σφίσι, and σφᾶς.

NOTE 2. The following forms of ἐγώ, σύ, and οὐ are found in Homer:—

<i>Sing.</i>	<i>Nom.</i>	ἐγένεται	τύνη	
	<i>Gen.</i>	ἐμεῦ, μεῦ, ἐμέο	στο, σεῦ	οὐ
		ἐμεῖο, ἐμέθεν	στεῖο, σεθεν	εἰο, θεεν
	<i>Dat.</i>		τοῖ	οἱ, θοἱ
	<i>Ace.</i>			ῃ, θῃ, μη

<i>Dual.</i>	N. A.	<i>νῶι</i>	<i>σφῶι</i>
	G. D.	<i>νῶιν</i>	<i>σφῶιν</i>
<i>Plur.</i>	No ⁿ .	<i>նμμες</i>	<i>նմμες</i>
	Gen.	<i>նմέων, նմεլον</i>	<i>նմέων, նմεլοթ</i>
	Dat.	<i>նմմι</i>	<i>նմմι</i>
	Acc.	<i>նմմա, նմմե</i>	<i>նմմաս, նմմե</i>

2. *Αὐτός* preceded by the article means *the same*; as ὁ *αὐτός ἀνήρ*, *the same man*; τὸν *αὐτὸν πόλεμον*, *the same war*.

NOTE. *Αὐτός* is often contracted with the article; as *ταύτου* for *τοῦ αὐτοῦ*; *ταύτῳ* for *τῷ αὐτῷ*; *ταύτῃ* for *τῇ αὐτῇ* (not to be confounded with *ταύτῃ* from *οὗτος*). In the contracted form the neuter singular has *ταύτο* or *ταύτου*.

Reflexive Pronouns.

§ 80. The reflexive pronouns are *ἐμαυτοῦ*, *ἐμαυτῆς*, *of myself*; *σεαυτοῦ*, *σεαυτῆς*, *of thyself*; and *ἴαυτοῦ*, *ἴαυτῆς*, *of himself, herself, itself*. They are thus declined:—

SINGULAR.		PLURAL.			
<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>		
Gen.	<i>ἐμαυτοῦ</i>	<i>ἐμαυτῆς</i>	<i>ἡμῶν αὐτῶν</i>		
Dat.	<i>ἐμαυτῷ</i>	<i>ἐμαυτῇ</i>	<i>ἡμῖν αὐτοῖς</i>		
Acc.	<i>ἐμαυτόν</i>	<i>ἐμαυτήν</i>	<i>ἡμᾶς αὐτούς</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>		
Gen.	<i>σεαυτοῦ</i> or <i>σαυτοῦ</i>	<i>σεαυτῆς</i> or <i>σαυτῆς</i>	<i>ἡμῶν αὐτῶν</i>		
Dat.	<i>σεαυτῷ</i> or <i>σαυτῷ</i>	<i>σεαυτῇ</i> or <i>σαυτῇ</i>	<i>ἡμῖν αὐτοῖς</i>		
Acc.	<i>σεαυτόν</i> or <i>σαυτόν</i>	<i>σεαυτήν</i> or <i>σαυτήν</i>	<i>ἡμᾶς αὐτούς</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Gen.	<i>ἴαυτοῦ</i>	<i>ἴαυτῆς</i>	<i>ἴαυτοῦ</i>	<i>ἴαυτῶν</i>	<i>ἴαυτῶν</i>
Dat.	<i>ἴαυτῷ</i>	<i>ἴαυτῇ</i>	<i>ἴαυτῷ</i>	<i>ἴαυτοῖς</i>	<i>ἴαυτοῖς</i>
Acc.	<i>ἴαυτόν</i>	<i>ἴαυτήν</i>	<i>ἴαυτό</i>	<i>ἴαυτούς</i>	<i>ἴαυτούς</i>

'Εαυτοῦ, &c., are often contracted into

Gen.	αὐτοῦ	αὐτῆς	αὗτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

The contracted forms αὐτοῦ, &c. must not be confounded with αὐτοῦ, &c. from αὐτάς (§ 79, 1).

NOTE. The reflexives are compounded of the personal pronouns and αὐτός, which appear separately in the plural of the first and second persons. In Homer they are separated in all persons and numbers; as σοὶ αὐτῷ, οἴ αὐτῷ, ἐ αὐτήν. Even in Attic prose σφῶν αὐτῶν, σφίσιν αὐτοῖς (αὐταῖς), σφᾶς αὐτοῖς (αὐτάς), often occur.

Reciprocal Pronoun.

§ 81. The reciprocal pronoun is ἀλλήλων, *of one another*, used only in the dual and plural. It is thus declined:—

	Dual.	Plural.
Gen.	ἀλλήλοις	ἀλλήλαιν
Dat.	ἀλλήλοιν	ἀλλήλαιν
Acc.	ἀλλήλω	ἀλλήλα
		ἀλλήλων
		ἀλλήλαις
		ἀλλήλας

Possessive Pronouns.

§ 82. The possessive pronouns are ἐμός, *my*, σός, *thy*, ἡμέτερος, *our*, ὑμέτερος, *your*, σφέτερος, *their*, and the poetic ὁς, *his*. They are declined like adjectives in ος.

NOTE. "Ος is not used in Attic prose, and his is there expressed by the genitive of αὐτός, as δομήπο αὐτοῦ, *his father*.

Demonstrative Pronouns.

§ 83. The demonstrative pronouns are οὗτος, and ὅδε, *this*, and ἔκεινος, *that*. They are thus declined:—

Singular.

Nom.	οὗτος	αὕτη	τούτο	ὅδε	ἥδι	τόδι
Gen.	τούτου	ταύτης	τούτου	τοῦτος	τῆτος	τοῦτος
Dat.	τούτῳ	ταύτῃ	τούτῳ	τῷτος	τῇτος	τῷτος
Acc.	τούτον	ταύτην	τούτο	τόντο	τήντο	τόδι

Dual.

N. A.	τούτω	ταύτα	τούτω	τώδε	τάδε	τάδε.
G. D.	τούτοιν	ταύταιν	τούταιν	τῷτοιν	ταίνδε	τῷτοιν

Plural.

Nom.	οὗτοι	αὕται	ταῦτα	οἵδε	αἵδε	τάδε
Gen.	τούτων	ταύτων	τούτων	τῶντος	τῶντος	τῶντος
Dat.	τούτοισ.	ταύταισ	τούτοισ	τοῖσδε	ταῖσδε	τοῖσδε
Acc.	τούτοις	ταύταις	ταῦτα	τούσδε	τάσδε	τάδε

Singular.

Nom.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο	Nom.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνον	Gen.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
Dat.	ἐκεῖνῳ	ἐκεῖνῃ	ἐκεῖνῳ	Dat.	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις
Acc.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο	Acc.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

Dual.

N. A.	ἐκεῖνω	ἐκεῖνα	ἐκεῖνω
G. D.	ἐκεῖνοιν	ἐκεῖναιν	ἐκεῖνοιν

NOTE 1. 'Εκεῖνος is regular except in the neuter ἐκεῖνο. "Οδε is merely the article ὁ with the inseparable particle -δε added. For its accent, see § 28, N. 3.

NOTE 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long *i*, before which a short vowel is dropped. Thus οὐτοσὶ, αὕτῃ, τουτὶ; ὁδί, ἥδι, τοδί; τουτοινί, ταυτινί; τοσουτοσὶ, ὡδί, οὐτωσὶ.

Interrogative and Indefinite Pronouns.

§ 84. 1. The interrogative pronoun *τις*, *τι*, *who?* *which?* *what?* always takes the acute on the first syllable.

The indefinite pronoun *τις*, *τι*, *any one*, *some one*, is enclitic, and its proper accent belongs on the last syllable.

2. These pronouns are thus declined :—

	INTERROGATIVE.		INDEFINITE.	
	<i>Singular.</i>		<i>Dual.</i>	
Nom.	τίς	τι	τίς	τι
Gen.	τίνος, τοῦ		τίνος, τοῦ	
Dat.	τίνι, τῷ		τίνι, τῷ	
Acc.	τίνα	τι	τίνα	τι
	<i>Plural.</i>		<i>Plural.</i>	
Nom.	τίνες	τίνα	τίνες	τίνα
Gen.	τίνων		τίνων	
Dat.	τίσι		τίσι	
Acc.	τίνας	τίνα	τίνας	τίνα

For the indefinite plural τίνα there is a form ἄττα (Ionic ἄσσα).

NOTE 1. Οὐδεὶς and μηδεὶς, poetic for οὐδεῖς and μηδεῖς, no one, are declined like τίς.

NOTE 2. The acute accent of τίς is never changed to the grave (§ 23, 1, Note). Homer has τέο and τέῦ for τίνος, τέων for τίνων; also τέο and τέρη for τίνας and τίνι.

3. Ἀλλος, other, is declined like αὐτός (§ 79, 1), having ἄλλο in the neuter singular.

§ 85. The indefinite δεῖνα, such a one, is sometimes indeclinable, and is sometimes declined as follows :—

	<i>Singular.</i> (All Genders)	<i>Plural.</i> (Masc.)
Nom.	δεῖνα	δεῖνες
Gen.	δεῖνος	δεῖνων
Dat.	δεῖνι	—
Acc.	δεῖνα	δεῖνας

Relative Pronouns.

§ 86. The relative pronouns are ὅς, ἦ, ὁ, who, and ὅστις, ἥτις, ὁ τι, whoever. They are thus declined:—

<i>Singular.</i>		<i>Dual:</i>	<i>Plural.</i>
Nom.	ὅς	ἥτις	οἵς
Gen.	οὗ	ἥτε	ῶν
Dat.	ῷ	ἥτιν	οῖς
Acc.	ὅν	ἥτιν	οἵς

Singular..

Nom.	ὅστις	ἥτις	οἱ τι
Gen.	οὐτίνος, οὗ	ἥτινος	οὐτίνος, οὗ
Dat.	φτινή, δτω	ἥτινη	φτινή, δτω
Acc.	οὐτίνα	ἥτινα	οἱ τι

Dual.

N. A.	δτινε	δτινε	δτινε
G. D.	οιντινού	οιντινού	οιντινού

Plural.

Nom.	οῖτινε	αῖτινε	δτινα
Gen.	δντινων, δτων	δντινων	δντινων, δτων
Dat.	οιστινή, δτοισι	αιστινη	οιστινη, δτοισι
Acc.	οιντινας	δτινας	δτινα

NOTE 1. "Οστις is compounded of the relative ὃς and the indefinite τις, and is called the *indefinite relative*. Each part is declined separately. For the accent see § 28, N. 3. It has a plural form ἀττα from ἀ ἄττα (§ 84, 2), for ἀττα. "Ο τι is thus written (sometimes ὅτι, τι) to distinguish it from ὅτι, *that*.

NOTE 2. Homer has ὅν, ἔης, for οὐ, ἤς. In ὅτι he has nom. ὅτις, ὁ τι; gen. ὅτευ, ὅττεο, ὅττεν; dat. ὅτεψ; acc. ὅτινα, ὁ τιν; plur. gen. ὅτιων; dat. ὅτιοις; acc. ὅτινας.

PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important :—

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόσος; how much?	ποσός, of a certain quantity?	(τόσος), τοσόσδε, τοσούτος, so	όσος, δησός, as much, as many, tantus.
ποῖος; of what kind?	ποιός, of a certain kind?	(τοῖος), τυιόσδε, τοιούτος, such,	οῖος, δηοῖος, of which kind, [such] as, qualis.
πηλίκος; how old? how large?		τηλικόσδε, τηλικούτος, so old or so large.	ηλίκος, δηλίκος, of which age or size, [as old] as, [as large] as.
πότερος; which of the two?	πότερος (or ποτέρος) one of two (rare).	έπερος, the one or the other (of two).	δηπτέρος, whichever of the two.

The pronouns *tis*, *tis*, &c. form a corresponding series :—

τις; who?	τις, any one.	ὅδε, οὗτος, this, οὗτις, who, this one.
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NOTE. *Tótos* and *toῖos* seldom occur in Attic prose. *Tοσόσδε*, *τοιόσδε*, and *τηλικόσδε* are declined like *τόσος* and *τοῖος*; as *τοσόσδε*, *τοιόδε*, *τοιόδε* (ā), *τοιόνδε*. (See § 28, Note 3). *Τοσούτος*, *τοιούτος*, and *τηλικούτος* are declined like *οὗτος* (omitting the first τ in *τούτου*, *τοῦτο*, &c.), except that the neuter singular has ο or ον; as *τοιούτος*, *τοιάντη*, *τειούτο* or *τοιούτου*; gen. *τοιούτου*, *τοιαντῆς*, &c.

2. Certain *pronominal adverbs* correspond to each other, like the adjectives given above. Such are the following :—

Interrogative.	Indefinite.	Demonstrative.	Relative.
ποῦ; where?	ποῦ, somewhere.	(ἴνθα), ἐνταῦθα, ἐκεῖ, there.	οὗ, δηποῦ, where.
πῇ; which way? how?	πῇ, some way, somehow.	(τῇ), τῇδε, ταῦτῃ, this way, thus.	ἡ, δητῇ, which way, as.
ποῖ; whither?	ποι, to some place.	ἐκεῖσε, thither.	οῖ, δηποι, whither.

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόθεν; whence?	ποθέν, from some place. (τόθεν), (ἐνθεν), ἐκεῖθεν, thence.		ὅθεν, διθέν, whence.
πώς; how?	πώς, in some way, somehow.	(ώς), ὡδε, οὕτως, thus.	ώς, ὅπως, in which way, as.
πότε; when?	ποτέ, at some time.	τότε, then.	ὅτε, ὅποτε, when.
πηνίκα; at what time?		(τηνίκα), τηνικδε, τηνικάντα, at that time.	ἡνίκα, δηνίκα, at which time, when.

NOTE. There are no demonstratives corresponding to *τοῦ* and *τοῖ*, and equivalents of different form are given above. Forms which seldom or never occur in Attic prose are in (). "Ἐνθα and ἐνθεν are relatives in prose, where, whence; as demonstratives they appear chiefly in a few expressions like ἐνθα καὶ ἐνθα, here and there, ἐνθεν καὶ ἐνθεν, on both sides.

The indefinite adverbs are all enclitic (§ 27, 2).

V E R B S.

§ 88. 1. The Greek verb has three voices, the active, middle, and passive.

NOTE 1. The middle voice generally signifies that the subject performs an action upon himself or for his own benefit (§ 199), but sometimes it is not distinguished from the active voice in meaning. The passive differs from the middle in form in only two tenses, the future and the aorist.

2. Deponent verbs are those which have no active voice, but are used in the middle or passive forms with an active sense.

NOTE. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called *passive* deponents; while the others are called *middle* deponents.

§ 89. There are five moods, the indicative, subjunctive, optative, imperative, and infinitive. There are also participles of all the principal tenses.

NOTE. The first four moods, as opposed to the *infinitive*, are called *finite* moods. The last four, as opposed to the *indicative*, are called *dependent* moods.

- § 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.
2. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

NOTE 1. Many verbs have tenses known as the *second aorist* (in all voices), the *second perfect* and *pluperfect* (active), and the *second future* (passive). These tenses are generally of more primitive formation than the *first* (or ordinary) aorist, perfect, &c. Very few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (§ 92, 5).

NOTE 2. The *aorist* corresponds to the *indefinite* or *historical* perfect in Latin, and the Greek perfect corresponds generally to the English perfect or to the *definite* perfect in Latin.

NOTE 3. No Greek verb is in use in all these tenses, and the paradigm of the regular verb (§ 96) therefore includes parts of three different verbs.

- § 91. There are three *numbers*, as in nouns, the singular, the dual, and the plural.

In each tense of the indicative, subjunctive, and optative, there are three *persons* in each number, the first, the second, and the third; in each tense of the imperative there are two, the second and the third.

NOTE. The first person dual is the same as the first person plural except in a very few poetic forms. This person is therefore omitted in the paradigms.

Tense Stems.

- § 92. 1. In a verb which has but one stem, like λύω, the stem is the fundamental part which appears in all forms of the verb (§ 32, 2). In λύω this fixed part is λυ-, which is seen equally (though with change in the quantity of *υ*) in λύ-ω, ἔ-λυ-ον, λύ-σω, ἔ-λυ-σα, λέ-λυ-κα, ἐλε-λυ-κειν, λέ-λυ-μαι, ἐλε-λυ-μην, ἔ-λυ-θην, λυ-θήσομαι. So in λέγω, πλέκω.
2. The stem which is the basis of the present and imperfect, however, is often not the same as the stem which appears in some or all of the other tenses. Thus in λεῖτω (§ 95), we find the stem λειπ- in most of the tenses; but in the second aorists ἔ-λιπ-ον and ἔ-λιπ-όμην we find the stem λιπ-. In φαίνω (§ 95) we have φαυ- only in the present and imperfect, and a stem φάν- (sometimes in the form φην-) as the basis of the other tenses. Again, in μανθάνω, learn, we have the stem μάθ- in ομαθον; and in λαμβάνω, take, we have λαβ- in ολαβον. (See the Catalogue of Verbs.) As these stems λιπ-, φάν-, μάθ-, λαβ-, are simpler and more primitive than λειπ-, φαυ-, μανθαν-, λαμβαν-, they are called the *simple stems* of these verbs.

NOTE. The simple stem, or (in verbs like λύω, λέγω) the single stem, is often identical with the root (§ 32, 2, Note); as λιπ-, λαβ-, λυ-, λεγ-, πλεκ-. In other verbs the stem is formed by adding a suffix to the root; as in τυμά-ω the single stem τυμα- (the same as that of the noun τυμή, § 35, N.) is formed from the root τι- by adding μα; so in φαίνω the simple stem φαν- is itself derived from the root φα-. The term *simple stem* or *stem* (if there is but one) denotes the simplest form which appears in the conjugation of a verb, whether it is the same as the root or not.

3. The stems of verbs are called *vowel stems* or *consonant stems*, and the latter are called *mute stems* (including *labial*, *palatal*, and *lingual* stems) or *liquid stems*, according to their final letter. Thus we name the stems of φιλέω (φιλε-), λείτω (λειπ-, λιπ-), τρίβω (τριβ-), γράφω (γράφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φυγ-), πείθω (πειθ-), φαίνω (φαυ-, φάν-), στέλλω (στελλ-, στελ-).

NOTE. A verb which has a vowel stem in all its tenses is called a *pure verb*; and one which has a mute stem or a liquid stem in all its tenses is called a *mute* or a *liquid verb*.

4. It will be seen by the synopsis (§ 95), that even the single stem *λυ-* appears in several modified forms in different tenses of *λύω*; as *λυ-*, *λυσ-*, *λελυκ-*, and *λυθε-* (or *λυθηρ-*) enlarged to *λυθο-*. In *φαίνω* the simple stem *φαί-* appears also as *φην-*, *πεφαν-*, *φανθε-* (or *φενθη-*), *φανε(η)-*, and *φανηρ-*. In *λείπω* we find *λειψ-*, *λελειπ-*, *λειφθε(η)-*; and *λιπ-* is modified in *λε-λοιπ-*. The form of stem which belongs to each tense (or group of tenses) is called a *tense stem*, and the forms of the verb which are based upon it constitute a *tense system*.

The following tense stems are distinguished in the Greek verb :—

I. The PRESENT stem, of the present and imperfect of all voices; as *λυ-* in *λύω*, *ἔλυ-ον*, *λύ-ομαι*; *ἔλυ-όμην*; *φαν-* in *φαίνω*, *ἔφαν-ον*, &c.; *λειπ-* in *λείπω*, *ἔλειπ-ον*, *λείπ-ομαι*, &c.

II. The FUTURE stem, of the future active and middle; as *λύσ-*, in *λύσω*, *λύσ-ομαι*; *λειψ-* in *λειψω*, *λειψ-ομαι*; *φανε-* in (*φανέω*) *φανώ*, (*φανέ-ομαι*) *φανοῦμαι*. The last form (in *ε*) belongs to liquid stems.

III. The FIRST-AORIST stem, of the aorist active and middle; as *λυσ-* in *ἔλυσ-α*, *ἔλυσ-άμην*; *φην-* in *ἔφην-α*, *ἔφην-άμην*. The last form (without *-σ*) belongs to liquid stems.

IV. The PERFECT stem, of the perfect, pluperfect, and future perfect. Of this there are four forms: (a) The *Perfect-Middle* stem; as *λελυ-* in *λέλυ-μαι* and *ἔλελυ-μην*, *λελειπ-* in *λέλειψ-μαι* and *ἔλελειψ-μην* (§ 16, 3), *πεφαν-* in *πέφασ-μαι* and *ἐπεφάσ-μην* (§ 16, 6, N. 4). (b) The *Perfect-Active* stem; as *λελυκ-* in *λέλυκ-α* and *ἔλελυκ-ειν*, *πεφανκ-* (§ 16, 5) in *πέφαγ-κα* and *ἐπεφάγ-καν*. (c) The *Future-Perfect* stem; as *λελυσ-* in *λέλυσ-ομαι*, *λελειψ-* in *λέλειψ-ομαι*. (d) The *Second-Perfect* stem; as *λελοιπ-* in *λέλοιπ-α* and *ἔλελοιπ-ειν*, *πεφίρ-* in *πέφηρ-α* and *ἐπεφήρ-ειν*.

V. The SECOND-AORIST stem, of the second aorist active and middle; as *λιπ-* in *ἐλιπτον* and *ἐλιπόμην*.

VI. The FIRST PASSIVE stem, of the first aorist and the first future passive; as (a) *λιθε-* (or *λιθη-*) in *ἐλινθην* and (*λιθέω*) *λιθῶ* (subj.), *λειφθε(η)-* in *ἐλαίφθην* and (*λειφθέω*) *λειφθῶ* (subj.), *φανθε(η)-* in *ἐφάνθην* and (*φανθέω*) *φανθῶ* (subj.); (b) *λιθησ-* in *λιθήσομαι*, *λειφθησ-οιν* *λειφθήσ-ομαι*.

VII. The SECOND PASSIVE stem, of the second aorist and the second future passive; as (a) *φανε(η)-* in *ἐφάνην* and (*φανέω*) *φανῶ* (subj.); (b) *φανησ-* in *φανήσ-ομαι*.

NOTE. The three verbs *λέω*, *λείπω*, and *φαίνω*, from which the preceding examples are taken, give a general idea of the most common forms which the seven tense stems assume.

5. The *principal parts* of a Greek verb (by giving which we describe the verb) are the first person singular of the present, future, first aorist, and (first or second) perfect indicative active, the perfect and (first or second) aorist indicative passive, with the second aorist (active or middle) when one occurs. *E.g.*

Λέω, *λέσω*, *ἐλύσα*, *λέλυκα*, *λέλύμαι*, *λέλύθην*.

Λείπω, *λείψω*, *λέλοιπα*, *λέλεψμαι*, *λείψθην*, *ἐλιπον*.

Φαίνω, *φάνω*, *ἔφηνα*, *πέφαγκα* (2 pf. *πέφηνα*), *πέφασμαι*, *ἔφάνθην* (2 aor. pass. *ἔφάνηνη*).

Πράσσω, *φύω*, *πράξω*, *ἐπραξα*, *πέπραχα* (2 pf. *πέπραγα*), *πέπραγμαι*, *ἐπράχθην*.

Στέλλω, *send*, *στελῶ*, *ἐστελα*, *ἐσταλκα*, *ἐσταλμαι*, (2 a.p.) *ἐστάλημ*.

We thus give every tense system which is in use, with two tenses formed from the perfect stem. Verbs with two perfects active, like *πράσσω*, or with two aorists passive, like *φαίνω*, are very rare.

6. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. *E.g.*

Βουλομαι, *wish*, *βουλήσομαι*, *βεβούλημαι*, *ἐβουλήθην*.

Γίγνομαι, *become*, *γενήσομαι*, *γεγένημαι*, *ἐγενόμην*.

(*Αἰδέομαι*) *aidēnōmi*, *respect*, *αἰδέσομαι*, *ηδέσθην*.

Σκέπτομαι, *skept*, *σκέψωμαι*, *ἐσκεψμαι*, *ἐσκεψάμην*.

Conjugation.

- § 93. 1. To *conjugate* a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.
2. These various parts of the verb are formed as follows :—

(a) By modifications of the stem itself in forming the different tense stems (§ 92, 4). These are explained in §§ 107–111.

(b) In all cases, by adding certain syllables to the tense stems ; as in *λύ-ομεν*, *λύσ-ετε*, *λέλυ-ται*, *λελύκ-ατε*. These syllables and their composition are explained in §§ 112–117.

(c) In the secondary tenses of the indicative, by also prefixing *ε* to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel) ; as in *ἔ-λυ-ον*, *ἔ-λυσ-ε*, *ἔ-φήν-ατο*, *ἔ-λελύκ-ειν*, and in *ἠκού-ον*, *ἠκού-α*, imperfect and aorist of *ἀκούω*, *to hear*. This prefix or lengthening does not belong to the tense stem, but disappears in the dependent moods and in the participle.

A prefix, seen in *λε-* of *λελυκα* and *λέλεμψα*, in *πε-* of *πεφασμα*, and *ε* of *ἔσταλψα* (§ 97, 4), for which a lengthening of the initial vowel is found in *ῆλλαγμα* (*ἄλλαγ-*) from *ἄλλάσσω* (§ 97, 4), belongs to the perfect tense stem, and remains in all the moods and in the participle.

These prefixes and lengthenings (c), called *augment* (*increase*), are explained in §§ 99–106.

3. There are two principal forms of conjugation of Greek verbs, that of verbs in *ω* and that of verbs in *μι*.

Note. Verbs in *μι* form a small class, compared with those in *ω*, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, in the other systems agreeing with verbs in *ω*. The conjugation of the latter is therefore given first, and under this head are stated the general principles which belong equally to both conjugations.

CONJUGATION OF VERBS IN ο.

§ 94. The present stem of a verb in ο is found by dropping ο of the present indicative active, or ομαί of the present indicative middle; as λύω (λυ-), λείπω (λειπ-), πράσσω (πρασσ-); βούλομαι (βουλ-), γίγνομαι (γυγν-).

NOTE. The simple stem, when there is one distinct from the present stem, must be learnt by observation and by familiarity with the principles upon which the present stem is formed from the simple stem (§ 108).

§ 95. 1. The following synopses include :—

I. All the tenses of λύω, *loose*.

II. All the tenses of λείπω, *leave*; the second perfect and pluperfect active and the second aorist active and middle being in heavy-faced type.

III. All the tenses of φαίνω, *show*; the future and aorist active and middle and the second aorist and second future passive being in heavy-faced type.

The synopsis of λύω, with the forms in heavier type in the synopses of λείπω and φαίνω, will thus show the full conjugation of the verb in ο; and only these forms are inflected in § 96. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see § 97.

NOTE. The paradigms in § 96 include the perfect imperative active of λύω, λείπω, and φαίνω, although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in a few verbs (in which the perfect has a present meaning), it is given here to complete the illustration of the forms. For the perfect subjunctive and optative active, which are more common in periphrastic forms, see § 118, 1.

For the quantity of ο in λύω, see § 109, 1, N. K.

I. Λέω.

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λυ-	{ Present Imperfect	λύω δίλυον	λύω
II. λῦσ-	Future	λύσω	
III. λῦσ-	Aorist	θίλυσα	λύσω
IV. (b) λελῦ-	{ Perfect Pluperfect	λελύκω δελύκειν	{ λελύκω οὐ λελυκώς ἀ

MIDDLE VOICE.

I. λύ-	{ Present Imperfect	λύομαι δίλυόμην	λύομαι
II. λῦσ-	Future	λύσομαι	
III. λῦσ-	Aorist	θίλυσάμην	λύσομαι
IV. (a) λελῦ-	{ Perfect Pluperfect	λελύμαι δελύσμην	λελυμένος ἀ

PASSIVE VOICE.

I. λύ-	Present and Imperfect	Same as in Middle.
IV. (a) λελῦ-	Perfect and Pluperfect	
IV. (c) λελῦ-σ-	Future Perfect λελύσομαι	
VI. (a) λῦθε(η)-	Aorist διλύθη	λυθεῖ (for λυθεῖ)
VI. (b) λῦθη-σ-	Future λυθέσομαι	

I. λέω.

ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λέομι	λέ	λύειν	λέων
λέσθειμι		λύσταιν	λέστων
λέσταιμι	λύσον	λύσται	λέστας
{ λελύκειμι ογ λελυκάς εἴρην	[λελυκε, § 95, 1, N.]	λελυκέναι	λελυκώς

MIDDLE VOICE.

λυόμην	λύου	λύεσθαι	λυόμενος
λυσθέμην		λύστεσθαι	λυσθέμενος
λυσταίμην	λύσαι	λύστασθαι	λυσάμενος
λελυμένος εἴρην	λελυσο	λελυσθαι	λελυμένος

PASSIVE VOICE.

λελυσθέμην		λελυστεσθαι	λελυσθέμενος
λυθέμην	λυθῆται	λυθῆναι	λυθέσ
λυθησθέμην		λυθηστεσθαι	λυθησθέμενος

II. λέιπω (λειπ-)

ACTIVE VOICE.

Tense-stem.		Indicative.	Subjunctive.
I. λειπ-		{ Present λείπω Imperfect ἐλειπον	λείπω
II. λειψ-	for λειπ-σ	} Future λείψω	
III. [λειψ-]		Aorist [ἐλειψα, &c.]	Not in good use.
IV. (d) λελοιπ-	(§ 109, 8)	{ 2 Perfect λελοιπα 2 Pluperf. ἐλελοίπεν	{ λελοιπω ορ λελοιπώς ω
V. λιπ-		2 Aorist θλιπον	λίπω

MIDDLE VOICE.

I. λειπ-		{ Present λείπομαι Imperfect ἐλειπόμην	λείπωμαι
II. λειψ-		Future λείψομαι	
IV. (a) λελειπ-	As Passive.	{ Perfect λέλειψμα (§ 16, 3) Pluperfect ἐλελείψμην	λελειψμένος ω
V. λιπ-		2 Aorist θλιπόμην	λίπωμαι

PASSIVE VOICE.

I. λειπ-		Present and Imperfect	Same as in Middle.
IV. (a) λελειπ-		Perfect and Pluperfect	
IV. (c) λελειψ-	for λελειπ-σ	Fut.Perf. λελείψομαι	
VI. (a) λειφθε(η)-	(§ 16, 1).	Aorist θλείφθην	{ λειφθω (for λειφθέω)
VI. (b) λειφθη-σ-	Future λειφθήσομαι		

II. λείπω (λιπτ-).

ACTIVE VOICE

Optative.

λείποιμι

Imperative.

λείπε

Infinitive.

λείπειν

Participle.

λείπων

•

λείψοιμι

λείψειν

λείψων

{ λελοίποιμι ογ
λελοιπώς εἶην

λελοιπός

λίποιμι

λίπε

λιπεῖν

λιπών

MIDDLE VOICE.

λειποίμην

λείπου

λείπεσθαι

λειπόμενος

λειψοίμην

λελειμένος εἶην λέλειψο

λείψεσθαι

λειψόμενος

λιποίμην

λιποῦ

λιπέσθαι

λιπόμενος

PASSIVE VOICE.

λελειψοίμην

λελειψεσθαι

λελειψόμενος

λειφθείην

λείφθητι

λειφθῆναι

λειφθείς

λειφθησοίμην

λειφθήσεσθαι

λειφθησόμενος

III. φαίνω (φαν-).

ACTIVE VOICE.

<i>Tense-form.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. φαίν-	{ Present Imperfect	φαίνω ἔφαινον	φαίνω
II. φάν-	Future	(φάνέω) φάνω	
III. φῆμ-	Aorist	ἴφηνα	φήνω
IV. (b) πεφάγκ- for πεφαν-κ- (§ 16, 5)	{ Perfect Pluperfect	πέφαγκα ἔπεφάγκειν	{ πεφάγκω οτ πεφαγκώς ω
IV. (d) πεφην- (§ 109, 3)	{ 2 Perfect 2 Pluperf.	πέφηνα ἔπεφηνειν	{ πεφήνω οτ πεφηνώς ω

MIDDLE VOICE.

I. φαίν-	{ Present Imperfect	φαίνομαι ἔφαινόμην	φαίνωμαι
II. φάν-	Future	(φάνέομαι) φανούμειν	
III. φῆμ-	Aorist	ἴφηνάμην	φήνωμαι
IV. (a) πεφαν-	{ Perfect Pluperfect	πέφασμαι (§ 97) ἔπεφάσμην	πεφασμένος ω

PASSIVE VOICE.

I. φαίν-	Present and Imperfect	Same as in Middle.
IV. (a) πεφαν-	Perfect and Pluperfect	
VI. (a) φανθε(η)-	Aorist	φανθῶ (for φανθέω)
VI. (b)	*Future	Wanting.
VII. (a) φανε(η)-	2 Aorist	φανῆνη
VII. (b) φανη-	2 Future	φανήσομαι

III. φαίνω (φαν^τω).

ACTIVE VOICE.

Optative.

φαίνοιμι

Imperative.

φαίνε

•

Infinitive.

φαίνειν

Participle.

φαίνων

{ (φανέοιμι) φανοῖμι
 { οτ (φανεοίην) φανοίην (φανέειν) φανεῖν (φανέων) φανῶν

φήναμι

φῆγον

φήναι

φήνας

{ πεφάγκοιμι οτ

[πέφαγκε, § 95, 1, N.] πεφαγκέναι

πεπαγκώς

{ πεφαγκώς εἶην

{ πεφήνοιμι οτ
 { πεφηνώς εἶην

[πέφηνε, § 95, 1, N.] πεφηνέναι

πεφηνώς

MIDDLE VOICE.

φαινόμην

φαίνου

φαίνεσθαι

φαινόμενος

(φανεοίμην) φανοῖμην

{ (φανίεσθαι)
 { φανεῖσθαι

{ (φανέύμενος)
 { φανούμενος

φηνόμην

φῆγαι

φήνασθαι

φηνάμενος

πεφασμένος εἶην

πέφανσο

πεφάνθαι (§ 16, 4) πεφασμένος

PASSIVE VOICE.

φανθείην

φάνθηται

φανθῆναι

φανθεῖς

φανεῖην

φάνηται

φανῆναι

φανεῖς

φανησοί

φανήσθαι

φανησόμενος

2. The following table shows the meaning of each tense of *λύω*, *λείπω*, and *φαίνω*, in the indicative, imperative, infinitive, and participle of the active voice :—

I. *Λύω.*

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I loose or am loosing.</i>	<i>Loose thou.</i>	<i>To loose or to be loosing.</i>	<i>Loosing.</i>
Imperf.	<i>I loosed or was loosing.</i>			
Fut.	<i>I shall loose.</i>		<i>To be about to loose.</i>	<i>About to loose.</i>
Aor.	<i>I loosed.</i>	<i>Loose thou. (§ 202, 1.)</i>	<i>To loose or to have loosed.</i>	<i>Having loosed or loosing.</i>
Perf.	<i>I have loosed.</i>		<i>To have loosed.</i>	<i>Having loosed.</i>
Plup.	<i>I had loosed.</i>			

The middle of *λύω* commonly means *to release for one's self*, or *to release some one belonging to one's self*, hence *to ransom* (a captive) or *to deliver* (one's friends from danger). See § 199, 3.

In the passive the tenses are changed merely to suit that voice; as *I am loosed*, *I was loosed*, *I shall be loosed*, *I have been loosed*, &c. The future perfect passive means *I shall have been loosed* (i.e. before some future event referred to).

II. *Λείπω.*

ACTIVE VOICE.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I leave or am leaving.</i>	<i>Leave thou.</i>	<i>To leave or to be leaving.</i>	<i>Leaving.</i>
Imperf.	<i>I left or was leaving.</i>			
Fut.	<i>I shall leave.</i>		<i>To be about to leave.</i>	<i>About to leave.</i>
2 Perf.	<i>I have left (sometimes I have failed or am wanting).</i>		<i>To have left.</i>	<i>Having left.</i>
2 Plup.	<i>I had left.</i>			
2 Aor.	<i>I left.</i>	<i>Leave thou. (§ 202, 1.)</i>	<i>To leave or to have left.</i>	<i>Having left leaving.</i>

The passive of *λείπω* is used in all tenses, with the meanings *I am left*, *I was left*, *I have been left*, *I had been left*, *I shall have been left*, *I was left*, *I shall be left*. It also means *I am inferior* (left behind). The middle of *λείπω* means properly *to remain* (*leave one's*

self), in which sense it differs little (or not at all) from the passive. But the 2nd aor. Ἐλιπόμην often means *I left for myself* (as a memorial or monument) : so with the present and future middle in composition. Ἐλιπόμην in Homer sometimes means *I was left behind* or *was inferior*, like the passive.

III. Φαίνω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I show</i> or <i>am showing</i> .	<i>Show thou.</i>	<i>To show.</i>	<i>Showing.</i>
Imperf.	<i>I showed</i> or <i>was showing</i> .		•	
Fut.	<i>I shall show.</i>		<i>To be about to show.</i>	<i>About to show.</i>
Aor.	<i>I showed.</i>	<i>Show thou</i> (§ 202, 1).	<i>To show or to have shown.</i>	<i>Having shown</i> or <i>showing</i> .
1 Perf.	<i>I have shown.</i>		<i>To have shown.</i>	<i>Having shown.</i>
1 Plup.	<i>I had shown.</i>			
2 Perf.	<i>I have appeared.</i>		<i>To have ap-peared.</i>	<i>Having ap-peared.</i>
2 Plup.	<i>I had appeared.</i>			

The passive of φαίνω means properly *to be shown* or *made evident*; the middle, *to appear* (*show one's self*). But these two meanings are often hard to distinguish, and it is therefore sometimes impossible to decide whether φαίνομαι, πέφασμαι, &c., are passive or middle. The 2nd fut. pass. φανήσομαι, *I shall appear* or *be shown*, does not differ in sense from the fut. mid. φανοῦμαι; but ἐφάνθη is generally passive, *I was shown*, while ἐφάνη is *I appeared*. The aor. mid. ἐφηράμην is transitive, *I showed*; it is rare and poetic in the simple form, but ἀπεφηράμην is common in the meaning *I declared*.

NOTE. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms, some of which (e.g. the future optative) cannot be used alone :—

Λύσμεν (or λύσωμεν) αὐτὸν, *let us loose him*; μὴ λύσῃς αὐτὸν, *do not loose him*. Ἐὰν λύω (or λύσω) αὐτὸν, χαρήσει, *if I (shall) loose him, he will rejoice*. Ἐρχομαι, ἵνα αὐτὸν λύω (or λύσω), *I am coming that I may loose him*. Εἴθε λύσουμ (or λύσαιμ) αὐτὸν, *O that I may loose him*. Εἴ λύσαιμ (or λύσαιμ) αὐτὸν, χαίροι ἂν, *if I should loose him, he would rejoice*. Ἡλθον ἵνα αὐτὸν λύσουμ (or λύσαιμ), *I came that I might loose him*. Εἶπον ὅτι αὐτὸν λύσουμ, *I said that I was loosing him*; εἶπον ὅτι αὐτὸν λύσαιμ, *I said that I had loosed him*; εἶπον ὅτι αὐτὸν λύσουμ, *I said that I would loose him*. For the difference between the present and aorist in these moods, see § 202, 1; for the perfect, see § 202, 2.

§ 96. Λύω in all its tenses, and λείπω and φεύγω in

λύω (λύ),

Active

PRESENT.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. { 1. λύω 2. λύεις 3. λύει	λύω	λέσουμ
	λύγεις	λύοις
	λύγη	λύοι
D. { 2. λύτον 3. λύτον	λύρτον	λύσιτον
	λύρτον	λυσίτην
P. { 1. λύομεν 2. λύετε 3. λύονται	λύωμεν	λύσιμεν
	λύγετε	λύσιτε
	λύωσαι	λύσιεν

IMPERFECT.

S. { 1. θλυον 2. θλυεις 3. θλυει	θλυον
D. { 2. θλύτον 3. θλυτήν	θλύτον
P. { 1. θλύομεν 2. θλύετε 3. θλυον	θλύομεν

FUTURE.

S. { 1. λύσω 2. λύσεις 3. λύσει	λύσουμ
D. { 2. λύσετον 3. λύσετον	λύσειτον
P. { 1. λύσομεν 2. λύσετε 3. λύσουσαι	λύσειμεν

the tenses above mentioned (§ 95), are thus inflected:—

to loose.

Voice.

PRESENT.

Imperative.

S. { 2. λθε
3. λθέτω

Infinitive.

λθειν

Participle.

λόσιον, λόσια,
λθεον (§ 68)

D. { 2. λόσιον
3. λόσιτων

P. { 2. λόστε
3. λόστωσαν
or λόσντων

FUTURE.

λόστειν

λόσιον, λόσια,
λθεον (§ 68)

Active Voice of

AORIST.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. { 1. θύσα 2. θύσας 3. θύσει	λένσω λένσης λένσῃ	• λένσαιμι λένσαι ^ρ , λένσειας λένσαι, λένσει
D. { 2. θύσατον 3. θύσάτην	λένσητον λένσητον	λένσαιτον λένσαιτην
P. { 1. θύσαμεν 2. θύσατε 3. θύσαν	λένσωμεν λένσητε λένσωσι	λένσαιμεν λένσαιτε λένσαιεν, λένσειαν

PERFECT.

S. { 1. λέλυκα 2. λέλυκας 3. λέλυκε	λελύκω (§ 95, 1, N.) λελύκης λελύκῃ	λελύκοιμι (§ 95, 1, N.) λελύκοις λελύκοι
D. { 2. λελύκατον 3. λελύκατον	λελύκητον	λελύκουτον
	λελύκητον	λελυκότηρη
P. { 1. λελύκαμεν 2. λελύκατε 3. λελύκαστε	λελύκωμεν	λελύκομεν
	λελύκητε	λελύκοτε
	λελύκωσι	λελύκουεν

PLUPERFECT.

S. { 1. θελύκαν 2. θελύκεια 3. θελύκα	
D. { 2. θελύκατον 3. θελυκάτηρη	
P. { 1. θελύκαμεν 2. θελύκατε 3. θελύκαστε ορ. θελύκασταν	

λέω (*continued*).

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	$\left\{ \begin{array}{l} 2. \text{ λέστον} \\ 3. \text{ λέστάτῳ} \end{array} \right.$	λέσαι	λέσας, λέσασα, λέσαν (§ 68)
D.	$\left\{ \begin{array}{l} 2. \text{ λέστάτον} \\ 3. \text{ λέστάτων} \end{array} \right.$		
P.	$\left\{ \begin{array}{l} 2. \text{ λέσατε} \\ 3. \text{ λέσάτωσαν} \\ \text{or λέσάντων} \end{array} \right.$		

PERFECT.

S.	$\left\{ \begin{array}{l} 2. \text{ λέλυκε} \text{ (§95,1,N.)} \\ 3. \text{ λέλυκέτῳ} \end{array} \right.$	λέλυκέναι	λέλυκώς, λέλυκεία, λέλυκός (§ 68)
D.	$\left\{ \begin{array}{l} 2. \text{ λέλυκέτον} \\ 3. \text{ λέλυκέτων} \end{array} \right.$		
P.	$\left\{ \begin{array}{l} 2. \text{ λέλυκέτε} \\ 3. \text{ λέλυκέτωσαν} \end{array} \right.$		

λέω

Middle.

PRESENT.

Indicative. *Subjunctive.* *Optative.*

S. {	1. λέωμαι	λέωμαι	λεσκίμην
	2. λέγω, λέω	λέγω	λεσοι
	3. λέγεται	λέγεται	λεσιστο
D. {	2. λέσθων	λέγσθων	λεστεσθων
	3. λέσθην	λέγσθην	λεστεσθην
P. {	1. λέσμενα	λεσμενα	λεσμενα
	2. λέσθε	λέγσθε	λεστεσθε
	3. λέσσονται	λεσσονται	λεσιντο

IMPERFECT.

S. {	1. θλύμην
	2. θλέου
	3. θλέστο
D. {	2. θλέσθων
	3. θλέσθην
P. {	1. θλέμενα
	2. θλέσθε
	3. θλέσσονται

FUTURE.

S. {	1. λέσσομαι	λεσσόμην
	2. λέσσῃ, λέσσαι	λεσσοι
	3. λέσσεται	λεσσοιστο
D. {	2. λέσσεσθων	λεσσεσθων
	3. λέσσεσθην	λεσσεσθην
P. {	1. λεσσόμενα	λεσσόμενα
	2. λεσσεσθε	λεσσεσθε
	3. λεσσονται	λεσσοнто

(continued).

Voces.

PRESENT.

*Imperative.**Infinitive.**Participle.*

S.	$\left\{ \begin{array}{l} 2. \bullet \lambda\acute{\iota}\sigma\eta\omega \\ 3. \quad \lambda\acute{\iota}\sigma\theta\omega \end{array} \right.$	$\lambda\acute{\iota}\sigma\theta\omega$	λυόμενος, λυομένη, λυόμενον (§ 62, 3)
D.	$\left\{ \begin{array}{l} 2. \quad \lambda\acute{\iota}\sigma\theta\delta\omega \\ 3. \quad \lambda\acute{\iota}\sigma\theta\omega\eta \end{array} \right.$		
P.	$\left\{ \begin{array}{l} 2. \quad \lambda\acute{\iota}\sigma\theta\epsilon \\ 3. \quad \lambda\acute{\iota}\sigma\theta\omega\sigma\alpha\nu \\ \text{or } \lambda\acute{\iota}\sigma\theta\omega\nu \end{array} \right.$		

FUTURE.

 $\lambda\acute{\iota}\sigma\sigma\theta\omega$ λυσθέμαντος, -η, -ον
(§ 62, 3.)

λέω

Middle

AORIST.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. { 1. ἐλυσάμην 2. ἐλύσω 3. ἐλυσατο	λύσωμαι λύσῃ λύσηται	λυσαίμην λύσαιο λύσαιτό
D. { 2. ἐλύσασθον 3. ἐλυσάσθην	λύσησθον λύσησθον	λύσεισθον λυσαίσθην
P. { 1. ἐλυσάμεθα 2. ἐλύσασθε 3. ἐλύσαντο	λύσώμεθα λύσησθε λύσωνται	λυσαίμεθα λύσαισθε λύσαιντο

PERFECT.

S. { 1. λέλυμαι 2. λέλυσαι 3. λέλυται	λελυμένος ὁ λελυμένος ἡς λελυμένος ἤ	λελυμένος εἶην λελυμένος εἴης λελυμένος εἴη
D. { 2. λέλυσθον 3. λέλυσθον	λελυμένω ἥτον λελυμένω ἥτον	λελυμένῳ εἴητον οι εἴτον λελυμένῳ εἴητην οι εἴτην
P. { 1. λελύμεθα 2. λελύσθε 3. λελυται	λελυμένοι ὅμεν λελυμένοι ἥτε λελυμένοι ὅσι	λελυμένοι εἴημεν οι εἴμεν λελυμένοι εἴητε οι εἴτε λελυμένοι εἴησαν οι εἴν

PLUPERFECT.

S. { 1. ἐλελύμην 2. ἐλελύσο 3. ἐλελύτο	
D. { 2. ἐλελυσθον 3. ἐλελύσθην	
P. { 1. ἐλελύμεθα 2. ἐλελύσθε 3. ἐλελύται	

(continued).

Voiced.

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	2. λένσαι 3. λενσάθω	λένσασθαι	λενσάμενος, -η, -ον (§ 62, 3)
D.	2. λένσασθον 3. λενσάσθων		
P.	2. λένσασθε 3. λενσάσθωσαν or λενσάσθων		

PERFECT.

S.	2. λελύνσο 3. λελύνθω	λελύνθαι	λελυμένος, -η, -ον (§ 62, 3)
D.	2. λελύνθον 3. λελύνθων		
P.	2. λελύνθε 3. λελύνθωσαν or λελύνθων		

λέω

Passive

Present, Imperfect, Perfect, and

FUTURE PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λελύσομαι		λελυσοίμην
	2. λελύσῃ, λελύσει		λελύσοιο
	3. λελύσεται		λελύσοιτο
D.	2. λελύσεσθαι		λελύσοισθαιν
	3. λελύσεσθαιν		λελυσοίσθην
	1. λελυσόμεθα		λελυσοίμεθα
P.	2. λελύσεσθε		λελύσοισθε
	3. λελύσουνται		λελύσοιντο

AORIST.

S.	1. ἐλύθην	λυθῶ	λυθείην
	2. ἐλύθης	λυθῆς	λυθείης
	3. ἐλύθη	λυθῆ	λυθείη
D.	2. ἐλύθητον	λυθῆτον	λυθείητον
	3. ἐλυθήτην	λυθῆτον	λυθείητην
	1. ἐλύθημεν	λυθῶμεν	λυθείημεν
P.	2. ἐλύθητε	λυθῆτε	λυθείητε
	3. ἐλύθησαν	λυθῶσι	λυθείησαν, λυθεῖν

FUTURE.

S.	1. λυθήσομαι	λυθησοίμην
	2. λυθήσῃ, λυθήσει	λυθήσοιο
	3. λυθήσεται	λυθήσοιτο
D.	2. λυθήσεσθαι	λυθήσοισθαιν
	3. λυθήσεσθαιν	λυθησοίσθην
	1. λυθησόμεθα	λυθησοίμεθα
P.	2. λυθήσεσθε	λυθήσοισθε
	3. λυθήσουνται	λυθησοίντο

(continued).

Voice.

Pluperfect Passive, same as Middle.

FUTURE PERFECT.

Imperative.

Infinitive.

λελύσεσθαι

Participle.

λελυσθμένος, -η, -ον
(§ 62, 3)

AORIST.

S. { 2. λύθητι λυθῆναι λυθέσ, λυθεστα, λυθέν
 3. λυθήτω

(§ 68)

D. { 2. λύθητον
 3. λυθήτων

P. { 2. λύθητε
 3. λυθήτωσαν
 or λυθέντων

FUTURE.

λυθήσεσθαι

λυθησθμένος, -η, -ον
(§ 62, 3)

II. Λέπτω
Active

SECOND PERFECT.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. { 1. λέποντα 2. λέποντα 3. λέποντε	λέπονται	λέπονται
	λέποντης	λέποντος
	λέποντη	λέποντοι
D. { 2. λέπονταν 3. λέπονταν	λέπονταν	λέπονταιν
	λέποντην	λέπονταιτην
P. { 1. λέπονταν 2. λέποντατε 3. λέποντασι	λέπονταν	λέπονταινεν
	λέποντητε	λέπονταιτε
	λέποντασι	λέπονταινεν

SECOND PLUPERFECT.

S. { 1. έλεπότειν 2. έλεπότει; 3. έλεπότει	
D. { 2. έλεπότεινον 3. έλεποτείτην	
P. { 1. έλεπότειψεν 2. έλεπότειτε 3. έλεπότεισαν οι έλεποτεισαν	

SECOND AORIST.

S. { 1. θάτον 2. θάτες 3. θάτε	θάτω	θάτουμι
D. { 2. θάτετον 3. θάτετην	θάτητων	θάτουτον
P. { 1. θάτεμεν 2. θάτετε 3. θάτετον	θάτητε	θάτουτε
P. { 1. θάτεμεν 2. θάτετε 3. θάτετον	θάτητον	θάτουτην
	θάτητοσι	θάτουτεν

(λιπ-), to leave.

Voice.

SECOND PERFECT.

*Imperative.**Infinitive.**Participle.*

S. { 2. λέλοιπες λελοιπέγαι λελοιπώς, λελοιπτιό,
 3. λελοιπέτω

D. { 2. λελοιπέτον
 3. λελοιπέτων

P. { 2. λελοιπέτε
 3. λελοιπέτων

SECOND AORIST.

S. { 2. λίπε λιπεῖν λιπών, λιποθόσα,
 3. λιπέτω

D. { 2. λίπετον
 3. λιπέτων

P. { 2. λίπετ
 3. λιπέτωσαν
 or λιπέντων

λέπτω
Middle

SECOND AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. θλιπόμην	λίπωμαι	λιποίμην
	2. θλίπου	λίπῃ	λίποιο
	3. θλίπετο	λίπηται	λιποίτο
D.	2. θλίπεσθον	λίπησθον	λιποίσθον
	3. θλιπέσθην	λίπησθον	λιποίσθην
	1. θλιπόμεθα	λιπώμεθα	λιποίμεθα
P.	2. θλίπεσθε	λίπησθε	λιποίσθε
	3. θλίποντο	λίπωνται	λιπούντο

III. φαίνω

Active

FUTURE.

	<i>Indicative.</i>	<i>Optative.</i>
S.	1. (φανέω) φανῶ	(φανέομι) φανοῦμι, ορ (φανεοίην) φανοίην
	2. (φανέεις) φανεῖς	(φανέοις) φανοῖς, ορ (φανεοίης) φανοίης
	3. (φανέει) φανεῖ	(φανέοι) φανοῖ, ορ (φανεοίη) φανοίη
D.	2. (φανέτον) φανεῖτον	(φανέοιταν) φανοῖτον, ορ (φανεοίητον) φανοίητον
	3. (φανέτον) φανεῖτον	(φανεοίτην) φανοῖτην, ορ (φανεοίητην) φανοίητην
	1. (φανέομεν) φανοῦμεν	(φανέομεν) φανοῦμεν, ορ (φανεοίημεν) φανοίημεν
P.	2. (φανέτε) φανεῖτε	(φανέστε) φανοῖτε, ορ (φανεοίητε) φανοίητε
	3. (φανέοντι) φανοῦσι	(φανέοιεν) φανοῖεν, ορ (φανεοίησαν) φανοίησαν

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. θήρα	θήνω	θήναυμι
	2. θήρας	θήνῃς	θήναυς ορ θήνιας
	3. θήρη	θήνῃ	θήναυς ορ θήνει
D.	2. θήρατον	θήνητον	θήναυτον
	3. θήρατην	θήνητον	θηραΐτην
	1. θήραμεν	θήνωμεν	θήναυμεν
P.	2. θήρατε	θήνητε	θήναυτε
	3. θήραν	θήνωσι	θήναυεν ορ θήνειαν

(continued).

Voice.

SECOND AORIST.

Imperative.

Infinitive.

Participle.

S. { 2. λιποῦ λιπέσθαι λιπόμενος, -η, -ον (§ 62,3)
 3. λιπέσθω

D. { 2. λίπεσθον
 3. λιπέσθων

P. { 2. λίπεσθε
 3. λιπέσθωσαν
 ορ λιπέσθων

(φαν-), *to show.*

Voice.

FUTURE.

Infinitive.

(φανέειν) φανεῖν

Participle.

(φανέων) φανῶν (§ 69)

AORIST.

Imperative.

Infinitive.

Participle.

S. { 2. φήνον
 3. φηνάτω φῆναι φήνας, ἄγναστα, φηναν (§ 68,

D. { 2. φήνατον
 3. φηνάτων

P. { 2. φήνατε
 3. φηνάτωσαν
 ορ φηνάτων

φαίνω

Middle

FUTURE.

Indicative.

S.	1. (φανέμαι)	φανοῦμαι	Optative.	(φενεοίμην)	φανούμην
	2. (φανέη, φανέει)	φανῆ, φανεῖ		(φανέοιω)ς	φανοῖο
	3. (φανέσται)	φανεῖται		(φανέοιτο)	φανοῖτο
D.	2. (φανέσθον)	φανεῖσθον		(φανέοισθον)	φανοῖσθον
	3. (φανέσθον)	φανεῖσθον		(φανεοίσθην)	φανοῖσθην
P.	1. (φανεόμεθα)	φανούμεθα		(φανεοίμεθα)	φανούμεθα
	2. (φανέσθε)	φανεῖσθε		(φανέοισθε)	φανοῖσθε
	3. (φανέσται)	φανοῦνται		(φανέοιστο)	φανοῖντο

AORIST.

Indicative.

S.	1. ἐφηνάμην	φήνωμαι	Optative.	φηναίμην
	2. ἐφήνω	φήνῃ		φήναιο
	3. ἐφήνατο	φήνηται		φήναιτο
D.	2. ἐφήνασθον	φήνησθον		φήναιασθον
	3. ἐφηνάσθην	φήνησθον		φηναίσθην
P.	1. ἐφηνάμεθα	φηνώμεθα		φηναίμεθα
	2. ἐφήνασθε	φήνησθε		φήναιασθε
	3. ἐφήναντο	φήνωνται		φήναιαντο

Passive

SECOND AORIST.

S.	1. ἐφάνην	φανῶ	φανείπην
	2. ἐφάνης	φανῆς	φανείπης
	3. ἐφάνη	φανῆ	φανείη
D.	2. ἐφάνητον	φανῆτον	φανείπητον ορ φανεῖτον
	3. ἐφανήτην	φανῆτον	φανείπητην ορ φανεῖτην
P.	1. ἐφάνημεν	φανῶμεν	φανείπημεν ορ φανεῖμεν
	2. ἐφάνητε	φανῆτε	φανείπητε ορ φανεῖτε
	3. ἐφάνησαν	φανῶσι	φανείπησαν ορ φανεῖσεν

(continued).

Voice.

FUTURE.

<i>Infinitive.</i>	<i>Participle.</i>
(φαίεσθαι) φαγεῖθαι	(φανεόμενος) φανούμενος -η, -ον (§ 62, 3)

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. { 2. 3.	φήναι φηνάσθω	φήνασθαι	φηνάμενος, -η, -οι (§ 62, 3)
D. { 2. 3.	φήνασθον φηράσθων		

P. { 2. 3.	φήνασθε φηνάσθωσαν ορ φηνάσθων
---------------	--------------------------------------

Voice.

SECOND AORIST.

S. { 2. 3.	φάνηθι φανῆτω	φανήναι	φανεῖ, φαγεῖσα, φανέν (§ 68)
D. { 2. 3.	φάνητον φανῆτων		
P. { 2. 3.	φάνητε φανῆτωσαν ορ φανῆτων		

φαίνω (*continued*).

SECOND FUTURE PASSIVE.

	<i>Indicative.</i>	<i>Optative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	1. φανήσομαι	φανησόμην	φανήσεσθαι	φανησόμενος,
	2. φανήσῃ, φανήσαι	φανήσοιο		-η, -ον
	3. φανήσεται	φανήσοιτο		(§ 62, 3)
D.	2. φανήσεσθον	φανήσοισθον		
	3. φανήσεσθον	φανησόσθην		
P.	1. φανησόμεθα	φανησόμεθα		
	2. φανήσεσθε	φανήσοισθε		
	3. φανήσονται	φανησόντο		

NOTE 1. The uncontracted forms of the future active and middle of *φαίνω*, enclosed in () above, and of other futures with liquid stems, are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in *εω*, &c.

NOTE 2. The tenses of *λείπω* and *φαίνω* which are not inflected above follow the corresponding tenses of *λέω*; except the perfect and pluperfect middle, for which see § 97. *Λέλειμ-μαι* is inflected like *τέτριμ-μαι* (§ 97, 3), and *πέφασ-μαι* is inflected in § 97, 4.

NOTE 3. Some of the dissyllabic forms of *λέω* do not show the accent so well as corresponding forms with three or more syllables. The correct accent will be seen in the following forms of *καλύω*, *hinder* :—

<i>Pres. Imp. Act.</i>	<i>Aor. Opt. Act.</i>	<i>Aor. Imp. Act.</i>	<i>Aor. Imp. Mid.</i>
κάλυε	καλύσαιμι	κάλυσον	κάλυσαι
καλύντω	καλύσαις ορ-ύστειας	καλυσάτω	καλυσάσθω
καλύντον	καλύσται ορ-ύστειε	καλύστατον	καλύστασθον
&c.	&c.	&c.	&c.
		<i>Aor. Infin. Act.</i> καλύσαι.	

The three forms *καλύσαι*, *καλύσαι*, and *κάλυσαι* (*λύσαι*, *λύσαι*, and *λύσαι*) are distinguished in form only by the accent. See § 26, with N. 3 (1); and § 22, N. 1.

Perfect and Pluperfect Middle and Passive of Verbs with
Consonant Stems.

- § 97. 1. In the perfect and pluperfect middle and passive, many euphonic changes (§ 16) occur when a final consonant of the stem comes before an initial μ , τ , σ , or $\sigma\theta$ of the ending (§ 118).
2. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect participle and $\varepsilon i\sigma i$, *are*, and $\eta\sigma\alpha\nu$, *were*, the present and imperfect of $\varepsilon i\mu\acute{\iota}$, *be* (§ 127).
3. These tenses of $\tau\rho\beta\omega$ (stem $\tau\rho\beta-$), *ruh*, $\pi\lambda\acute{e}k\omega$ ($\pi\lambda\acute{e}k-$), *weave*, and $\pi\varepsilon\acute{i}\theta\omega$ ($\pi\varepsilon\acute{i}\theta-$), *persuade*, are thus inflected:—

Perfect Indicative.

S. {	1. τέτριψαι	πέπλεγμαι	πέπεισμαι
	2. τέτριψαι	πέπλεξαι	πέπεισται
	3. τέτριπται	πέπλεκται	πέπεισται
D. {	2. τέτριψθον	πέπλεχθον	πέπεισθον
	3. τέτριψθον	πέπλεχθον	πέπεισθον
P. {	1. τέτριψμεθα	πεπλέγμεθα	πεπεισμεθα
	2. τέτριψθε	πεπλέχθε	πεπεισθε
	3. τέτριψμένοι	πεπλεγμένοι	πεπεισμένοι
	ειστ̄	ειστ̄	ειστ̄

Perfect Subjunctive and Optative.

Subj. τέτριψμένος ὁ	πεπλεγμένος ὁ	πεπεισμένος ὁ
Opt. „ εἴτη	„ εἴτη	„ εἴτη

Perfect Imperative.

S. {	2. τέτριψο	πέπλεξο	πέπεισο
	3. τέτριψθω	πεπλέχθω	πεπεισθω
D. {	2. τέτριψθον	πέπλεχθον	πέπεισθον
	3. τέτριψθων	πεπλέχθων	πεπεισθων
P. {	2. τέτριψθε	πέπλεχθε	πέπεισθε
	3. τέτριψθωσαν	πεπλέχθωσαν	πεπεισθωσαν
	οг τέτριψθων	οг πεπλέχθων	οг πεπεισθων

Perfect Infinitive and Participle.

<i>Infinitive</i>	τετρίθαι	πεπλέχθαι	πεπισθαι
<i>Participle</i>	τετριψμένος	πεπλεγμένος	πεπισμένος

Pluperfect Indicative.

S.	1. ἐτερίψμην	ἐπεπλέγμην	ἐπεπεισμῆνην
	2. ἐτέριψο	ἐπέπλέξο	ἐπέπειστο
	3. ἐτέριψτο	ἐπέπλεκτο	ἐπέπειστο
D.	2. ἐτέριψθον	ἐπέπλεγθον	ἐπέπεισθον
	3. ἐτέριψθην	ἐπέπλέχθην	ἐπέπεισθην
P.	1. ἐτερίψμεθα	ἐπεπλέγμεθα	ἐπεπεισμέθα
	2. ἐτέριψθε	ἐπέπλεχθε	ἐπέπεισθε
	3. τετριψμένοι ήσαν	πεπλεγμένοι ήσαν	πεπεισμένοι ήσαν

4. The same tenses of *στέλλω* (*σταλ-*, *στελλ-*, *στελ-*), *send*, (*τελέω*) *τελώ* (stem *τελε-*, § 109, 2), *finish*, and *φαίνω* (*φᾶν-*), *show*, are thus inflected:—

Perfect Indicative.

S.	1. Ισταλμαι	τετέλεσμαι	πέφασμαι
	2. Ισταλσαι	τετέλεσαι	πέφανσαι
	3. Ισταλται	τετέλεσται	πέφανται
D.	2. Ισταλθον	τετέλεσθον	πέφανθον
	3. Ισταλθον	τετέλεσθον	πέφανθον
P.	1. Ιστάλμεθα	τετέλεσμεθα	πέφασμεθα
	2. Ισταλθε	τετέλεσθε	πέφανθε
	3. Ισταλμένοι εἰσι	τετέλεσμένοι εἰσι	πέφασμένοι εἰσι

Perfect Subjunctive and Optative.

<i>Subj.</i>	Ισταλμένος ὁ	τετέλεσμένος ὁ	πέφασμένος ὁ
<i>Opt.</i>	,, εἴην	,, εἴην	,, εἴην

Perfect Imperative.

S.	2. Ισταλσο	τετέλεσο	πέφανσο
	3. Ιστάλθω	τετέλεσθω	πέφανθω
D.	2. Ισταλθον	τετέλεσθον ε	πέφανθον
	3. Ιστάλθον	τετέλεσθον	πέφανθον
P.	2. Ισταλθε	τετέλεσθε	πέφανθε
	3. Ιστάλθωσαν οι Ιστάλθων	τετέλεσθωσαν οι τετέλεσθων	πέφανθωσαν οι πέφανθων

Perfect Infinitive and Participle.

<i>Inf.</i>	ἴσταλθαι	τετελέσθαι	πεφάνθαι
<i>Part.</i>	ἴσταλμένος	τετελεσμένος	πεφασμένος

Pluperfect Indicative.

S. { 1. ίσταλμην	ἴστετελέσμην	ἴστεφάσμην
2. ίσταλσο	ἴστετελέσσο	ἴστεφανσο
3. ίσταλτο	ἴστετελέστο	ἴστεφαντο
D. { 2. ίσταλθον	ἴστετελέσθον	ἴστεφανθον
3. ίσταλθην	ἴστετελέσθην	ἴστεφανθην
P. { 1. ίσταλμεθα	ἴστετελέσμεθα	ἴστεφάσμεθα
2. ίσταλθε	ἴστετελέσθε	ἴστεφανθε
3. ίσταλμένοι	τετελεσμένοι	πεφασμένοι
ήσαν	ήσαν	ήσαν

NOTE 1. The regular third person plural in these tenses (*τετριβ-νται*, *ἐπεπλεκ-ντο*, &c., formed like *λέλυ-νται*, *ἔλέλυ-ντο*) could not be pronounced.

NOTE 2. The euphonic changes in these tenses follow the principles stated in § 16, 1–4. Thus *τετριμ-μαι* is for *τετριβ-μαι* (§ 16, 3); *τέτριψαι* for *τετριβ-σαι* (§ 16, 2); *τέτριπ-ται* for *τετριβ-ται* (§ 16, 1); *τέτριφ-θον* for *τετριβ-σθον*, *τετριβ-θον* (§ 16, 4 and 1). So *πεπλεγ-μαι* is for *πεπλεκ-μαι* (§ 16, 3); *πέπλεχ-θον* for *πεπλεκ-σθον* (§ 16, 4 and 1). *Πέπεισ-μαι* is for *πεπειθ-μαι* (§ 16, 3); *πέπει-σαι* for *πεπειθ-σαι* (§ 16, 2); *πέπεισ-ται* for *πεπειθ-ται* (§ 16, 1); *πέπεισ-θον* for *πεπειθ-σθον* (§ 16, 4 and 1). *Ἔσταλ-θον* is for *ἐσταλ-σθον* (§ 16, 4); *Ἔσταλ-θε* for *ἐσταλ-σθε*.

In *τετέλε-σ-μαι*, σ is added to the stem before μ and τ (§ 109, 2); lingual stems change the lingual (τ, δ, θ) to σ before μ and τ (§ 16, 1 and 3) and before θ (for σθ, § 16, 4); these two classes of verbs therefore inflect these tenses alike, though on different principles. On the other hand, the σ before μ in *πέφασμαι* and *ἴστεφάσμην* is a substitute for ν of the stem (§ 16, 6, N. 4); which ν reappears before all other letters, causing the σ of σθ to be dropped in σθον, σθε, &c. (§ 16, 4). In the following comparison the distinction is shown by the hyphens:—

τετέλε-σ-μαι	πέπεισ-μαι	πέφασ-μαι
τετέλε-σαι	πέπει-σαι	πέφαν-σαι
τετέλε-σ-ται	πέπεισ-ται	πέφαν-ται
τετέλε-σθε	πέπεισ-θε	πέφαν-θε

NOTE 3. (a) All perfect-middle stems ending in a labial inflect these tenses like *τέτριμ-μαι*, &c.; λέπτω, λείπειμ-μαι; γράφω (*γραφ-*), write, γέγραμ-μαι (§ 16, 3); βίπτω (*βιφ-*), throw, ἔβριμ-μαι.

(b) All ending in a palatal inflect these tenses like πέπλεγ-μαι ; as πράσσω (πράγ-), *do*, πέπραγ-μαι ; ταράσσω (τάραχ-), *confuse*, πεταραγ-μαι ; φυλάσσω (φυλάκ-), πεφύλαγ-μαι.

(c) All ending in a lingual mute inflect these tenses like πέπεισ-μαι, &c. ; as φράιω (φρϊδ-), *tell*, πέφρασ-μαι, πέφρα-σαι, πέφρασ-ται ; ἐθίζω (ἐθϊδ-), *accustom*, εἴθισ-μαι, εἴθι-σαι, εἴθισ-ται, εἴθισ-θε, εἴθισ-θαι ; plur. εἴθισ-μην, εἴθι-σο, εἴθισ-το ; σπένδω (σπενδ-), *pour*, ἐσπεισ-μαι (§ 16, 6), for ἐσπενδ-μαι, ἐσπενσ-μαι (§ 16, 3), ἐσπει-σαι, ἐσπει-ται, ἐσπεισ-θε.

(d) Most ending in ν' (stems in ῥν- and ῥν of verbs in αινω or ῥνω) are inflected like πέφασ-μαι, changing ν to σ before μ (§ 16, 6, N. 4), and retaining ν elsewhere ; as ὑφαίνω (ὑφᾶν-), *weave*, ὑφασ-μαι, ὑφαν-ται, ὑφαν-θε, ὑφάν-θαι ; σημαίνω (σημᾶν-), *show*, σεσήμασ-μαι ; μιαίνω (μᾶν-), *pollute*, μερίασ-μαι.

When final ν of a stem is dropped (§ 109, 6), as in κλίνω, *bend*, κέκλι-μαι, the stem becomes a vowel-stem, and is inflected like λέλιν-μαι.

(e) Those ending in λ or ρ are inflected like ἐσταλ-μαι ; as ἀγγέλλω (ἀγγελ-), *announce*, ἄγγελ-μαι ; αἴρω (ἀρ-), *raise*, ἄρ-μαι ; ἐγείρω (ἐγερ-), *rouse*, ἐγγέρ-μαι ; πείρω (περ-), *pierce*, πέπαρ-μαι (§ 109, 4) ; no change being made except the dropping of σ in σθ after λ or ρ (§ 16, 4), as in ἔγγελ-θε and ἔγγερ-θαι.

Contract Verbs.

§ 98. Verbs in *aw*, *ew*, and *ow* are contracted in the present and imperfect. These tenses of τιμάω (*tim-a-*), *honour*, φιλέω (*phi-le-*), *love*, and δηλώω (*dēl-o-*), *show*, are thus inflected :—

ACTIVE.

Present Indicative.

S. { 1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλώω)	δηλῶ
2. (τιμάεις)	τιμᾷς	(φιλέεις)	φιλεῖς	(δηλάεις)	δηλοῦς
3. (τιμάει)	τιμᾷ	(φιλέει)	φιλεῖ	(δηλάει)	δηλοῖς
D. { 2. (τιμάετον)	τιμάτον	(φιλέετον)	φιλεῖτον	(δηλάετον)	δηλοῦθον
3. (τιμάετον)	τιμάτον	(φιλέετον)	φιλεῖτε,	(δηλάετον)	δηλοῦθον
P. { 1. (τιμάομεν)	τιμᾶμεν	(φιλέομεν)	φιλοῦμεν	(δηλάομεν)	δηλοῦμεν
2. (τιμάετε)	τιμᾶτε	(φιλέετε)	φιλεῖτε	(δηλάετε)	δηλοῦτε
3. (τιμάονται)	τιμᾶσται	(φιλέονται)	φιλοῦσται	(δηλάονται)	δηλοῦθοι

Present Subjunctive.

S.	1. (τιμάω)	τιμᾶ	(φιλέω)	φιλᾶ	(δηλόω)	δηλᾶ
	2. (τιμάῃς)	τιμᾶς	(φιλέῃς)	φιλῆς	(δηλόῃς)	δηλοῖς
	3. (τιμάγει)	τιμᾶ	(φιλέῃ)	φιλῆ	(δηλόῃ)	δηλοῖ
D.	2. (τιμάτον)	τιμᾶτον	(φιλέητον)	φιλῆτον	(δηλόητον)	δηλῶτον
	3. (τιμάτον)	τιμᾶτον	(φιλέητον)	φιλῆτον	(δηλόητον)	δηλῶτον
I.	1. (τιμάωμεν)	τιμᾶμεν	(φιλέωμεν)	φιλᾶμεν	(δηλόωμεν)	δηλῶμεν
	2. (τιμάτε)	τιμᾶτε	(φιλέητε)	φιλῆτε	(δηλόητε)	δηλῶτε
	3. (τιμάωσι)	τιμᾶσι	(φιλέωσι)	φιλᾶσι	(δηλόωσι)	δηλῶσι

Present Optative.

S.	1. (τιμάοιμι)	τιμᾶμι	(φιλέοιμι)	φιλῶμι	(δηλόοιμι)	δηλοῖμι
	2. (τιμάοις)	τιμᾶς	(φιλέοις)	φιλῶς	(δηλόοις)	δηλοῖς
	3. (τιμάοι)	τιμᾶ	(φιλέοι)	φιλῶ	(δηλόοι)	δηλοῖ
D.	2. (τιμάοιτον)	τιμᾶτον	(φιλέοιτον)	φιλῶτον	(δηλόοιτον)	δηλοῖτον
	3. (τιμαοίτην)	τιμᾶτην	(φιλέοιτην)	φιλῶτην	(δηλοοίτην)	δηλοῖτην
P.	1. (τιμάοιμεν)	τιμᾶμεν	(φιλέοιμεν)	φιλῶμεν	(δηλόοιμεν)	δηλοῖμεν
	2. (τιμάοιτε)	τιμᾶτε	(φιλέοιτε)	φιλῶτε	(δηλόοιτε)	δηλοῖτε
	3. (τιμάοιεν)	τιμᾶσιν	(φιλέοιεν)	φιλῶσιν	(δηλόοιεν)	δηλοῖσιν

ορ

ορ

ορ

S.	1. (τιμαοίην)	τιμᾶην	(φιλεοίην)	φιλῶην	(δηλοοίην)	δηλοῖην
	2. (τιμαοίης)	τιμᾶς	(φιλεοίς)	φιλῶς	(δηλοοίης)	δηλοῖς
	3. (τιμαοίη)	τιμᾶ	(φιλεοί)	φιλῶ	(δηλοοί)	δηλοῖ
D.	2. (τιμαοίητον)	τιμᾶτον	(φιλεοίτον)	φιλῶτον	(δηλοοίτον)	δηλοῖτον
	3. (τιμαοίητην)	τιμᾶτην	(φιλεοίτην)	φιλῶτην	(δηλοοίτην)	δηλοῖτην
P.	1. (τιμαοίημεν)	τιμᾶμεν	(φιλεοίμεν)	φιλῶμεν	(δηλοοίμεν)	δηλοῖμεν
	2. (τιμαοίητε)	τιμᾶτε	(φιλεοίτε)	φιλῶτε	(δηλοοίτε)	δηλοῖτε
	3. [τιμαοίησαν τιμᾶσιν]	[τιμᾶσιν]	(φιλεοίσαν)	φιλῶσαν	[δηλοοίσαν δηλοῖσιν]	

Present Imperative.

S.	1. (τίμαε)	τίμα	(φίλεε)	φίλει	(δήλοε)	δηλού
	2. (τίμαέτω)	τίμάτω	(φίλεέτω)	φίλείτω	(δήλοέτω)	δηλούντω
D.	2. (τίμαέτον)	τίμάτον	(φίλεέτον)	φίλείτον	(δήλοέτον)	δηλούντον
	3. (τίμαέτων)	τίμάτων	(φίλεέτων)	φίλείτων	(δήλοέτων)	δηλούντων
P.	2. (τίμαέτε)	τίμάτε	(φίλεέτε)	φίλείτε	(δήλοέτε)	δηλούντε
	3. (τίμαέτωσαν τιμᾶσιν)	[τιμᾶσιν]	(φίλεέτωσαν)	φίλείτωσαν	[δηλοέτωσαν δηλοῖσιν]	
	ορ	ορ	ορ	ορ	ορ	οτ
	(τιμαοίητων)	τιμάντων	(φιλεότων)	φιλῶντων	(δηλοότων)	δηλούντων

Present Infinitive.

(τιμαειν)	τιμᾶν	(φιλέειν)	φιλεῖν	(δηλόειν)	δηλοῦν
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Present Participle (see § 69).

(τιμάων)	τιμᾶν	(φιλέων)	φιλῶν	(δηλόων)	δηλῶν
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Imperfect.

S. { 1. (έτιμασν)	έτιμων	(έφιλεον)	έφιλουν	(έδήλουν)	έδήλουν
2. (έτιμασες)	έτιμας	(έφιλεες)	έφιλεις	(έδήλοες)	έδήλους
3. (έτιμασε)	έτιμα	(έφιλεε)	έφιλει	(έδήλοε)	έδήλου
D. { 2. (έτιμαστον)	έτιμάτον	(έφιλέετον)	έφιλείτον	(έδηλόίετον)	έδηλούτον
3. (έτιμαστην)	έτιμάτην	(έφιλέετην)	έφιλείτην	(έδηλοετην)	έδηλούτην
P. { 1. (έτιμασμεν)	έτιμώμεν	(έφιλέομεν)	έφιλούμεν	(έδηλόόμεν)	έδηλούμεν
2. (έτιμαστε)	έτιμάτε	(έφιλέετε)	έφιλείτε	(έδηλόετε)	έδηλούτε
3. (έτιμασν)	έτιμων	(έφιλεον)	έφιλουν	(έδήλουν)	έδήλουν

PASSIVE AND MIDDLE.

Present Indicative.

S. { 1. (τιμάομαι)	τιμῶμαι	(φιλέομαι)	φιλούμαι	(δηλόομαι)	δηλοῦμαι
2. (τιμάῃ, τιμάει)	τιμᾶ	(φιλέῃ, φιλέει)	φιλῆι φιλεῖ	(δηλόῃ, δηλόει)	δηλοῖ
3. (τιμάεται)	τιμάται	(φιλέεται)	φιλεύται	(δηλόεται)	δηλούται
D. { 2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλοῦσθον
3. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλοῦσθον
P. { 1. (τιμάωμεθα)	τιμῶμεθα	(φιλέωμεθα)	φιλούμεθα	(δηλούμεθα)	δηλοῦμεθα
2. (τιμάσθε)	τιμᾶσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλοῦσθε
3. (τιμάονται)	τιμῶνται	(φιλέονται)	φιλούνται	(δηλόονται)	δηλοῦνται

Present Subjunctive.

S. { 1. (τιμάωμαι)	τιμῶμαι	(φιλέωμαι)	φιλῶμαι	(δηλόωμαι)	δηλῶμαι
2. (τιμάῃ)	τιμᾶ	(φιλέῃ)	φιλῆι	(δηλόῃ)	δηλοῖ
3. (τιμάηται)	τιμάται	(φιλέηται)	φιλῆται	(δηλόηται)	δηλῶται
D. { 2. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλῆσθον	(δηλόησθον)	δηλῶσθον
3. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλῆσθον	(δηλόησθον)	δηλῶσθον
P. { 1. (τιμάωμεθα)	τιμῶμεθα	(φιλέωμεθα)	φιλῶμεθα	(δηλόωμεθα)	δηλῶμεθα
2. (τιμάσθε)	τιμᾶσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλῶσθε
3. (τιμάονται)	τιμῶνται	(φιλέονται)	φιλῶνται	(δηλόονται)	δηλῶνται

Present Optative.

- | | | | | | | | | | | | | | | | | | | | |
|-----------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|-----------|---------------|-------------|---------------|-------------|-----------------|----------|--------------|-----------|---------------|-------------|----------------|---------|-------------|----------|-------------|----------|
| 8. | <table border="0"> <tr> <td>1. (τιμάοιμηρ)</td><td>τιμώμην</td><td>(φίλεοίμην)</td><td>φιλοίμην</td><td>(δηλούμην)</td><td>δηλοίμην</td></tr> <tr> <td>2. (τιμάοιο)</td><td>τιμόρ</td><td>(φιλέοιο)</td><td>φιλοίο</td><td>(δηλόσιο)</td><td>δηλοίσιο</td></tr> <tr> <td>3. (τιμάοιτο)</td><td>τιμότο</td><td>(φιλέοιτο)</td><td>φιλοίντο</td><td>(δηλόύιτο)</td><td>δηλοίντο</td></tr> </table> | 1. (τιμάοιμηρ) | τιμώμην | (φίλεοίμην) | φιλοίμην | (δηλούμην) | δηλοίμην | 2. (τιμάοιο) | τιμόρ | (φιλέοιο) | φιλοίο | (δηλόσιο) | δηλοίσιο | 3. (τιμάοιτο) | τιμότο | (φιλέοιτο) | φιλοίντο | (δηλόύιτο) | δηλοίντο |
| 1. (τιμάοιμηρ) | τιμώμην | (φίλεοίμην) | φιλοίμην | (δηλούμην) | δηλοίμην | | | | | | | | | | | | | | |
| 2. (τιμάοιο) | τιμόρ | (φιλέοιο) | φιλοίο | (δηλόσιο) | δηλοίσιο | | | | | | | | | | | | | | |
| 3. (τιμάοιτο) | τιμότο | (φιλέοιτο) | φιλοίντο | (δηλόύιτο) | δηλοίντο | | | | | | | | | | | | | | |
| D. | <table border="0"> <tr> <td>2. (τιμάοισθοι)</td><td>τιμώσθον</td><td>(φιλέοισθον)</td><td>φιλοίσθον</td><td>(δηλούσισθον)</td><td>δηλοίσισθον</td></tr> <tr> <td>3. (τιμάοισθην)</td><td>τιμώσθην</td><td>(φιλέοισθην)</td><td>φιλοίσθην</td><td>(δηλούσισθην)</td><td>δηλοίσισθην</td></tr> </table> | 2. (τιμάοισθοι) | τιμώσθον | (φιλέοισθον) | φιλοίσθον | (δηλούσισθον) | δηλοίσισθον | 3. (τιμάοισθην) | τιμώσθην | (φιλέοισθην) | φιλοίσθην | (δηλούσισθην) | δηλοίσισθην | | | | | | |
| 2. (τιμάοισθοι) | τιμώσθον | (φιλέοισθον) | φιλοίσθον | (δηλούσισθον) | δηλοίσισθον | | | | | | | | | | | | | | |
| 3. (τιμάοισθην) | τιμώσθην | (φιλέοισθην) | φιλοίσθην | (δηλούσισθην) | δηλοίσισθην | | | | | | | | | | | | | | |
| P. | <table border="0"> <tr> <td>1. (τιμάοιμεθα)</td><td>τιμόμεθα</td><td>(φιλεοίμεθα)</td><td>φιλοίμεθα</td><td>(δηλούμεθα)</td><td>δηλοίμεθα</td></tr> <tr> <td>2. (τιμάοισθε)</td><td>τιμόσθε</td><td>(φιλέοισθε)</td><td>φιλοίσθε</td><td>(δηλόσιοθε)</td><td>δηλοίσιοθε</td></tr> <tr> <td>3. (τιμάοιντο)</td><td>τιμόντο</td><td>(φιλέοιντο)</td><td>φιλοίντο</td><td>(δηλόύιντο)</td><td>δηλοίντο</td></tr> </table> | 1. (τιμάοιμεθα) | τιμόμεθα | (φιλεοίμεθα) | φιλοίμεθα | (δηλούμεθα) | δηλοίμεθα | 2. (τιμάοισθε) | τιμόσθε | (φιλέοισθε) | φιλοίσθε | (δηλόσιοθε) | δηλοίσιοθε | 3. (τιμάοιντο) | τιμόντο | (φιλέοιντο) | φιλοίντο | (δηλόύιντο) | δηλοίντο |
| 1. (τιμάοιμεθα) | τιμόμεθα | (φιλεοίμεθα) | φιλοίμεθα | (δηλούμεθα) | δηλοίμεθα | | | | | | | | | | | | | | |
| 2. (τιμάοισθε) | τιμόσθε | (φιλέοισθε) | φιλοίσθε | (δηλόσιοθε) | δηλοίσιοθε | | | | | | | | | | | | | | |
| 3. (τιμάοιντο) | τιμόντο | (φιλέοιντο) | φιλοίντο | (δηλόύιντο) | δηλοίντο | | | | | | | | | | | | | | |

Present Imperative.

- | | |
|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| S. | { 2. (τιμάσθαι) τιμώ (φιλέσθαι) φιλού (δηλώνω) δηλού |
| | { 3. (τιμάσθω) τιμάσθω (φιλείσθω) φιλείσθω (δηλούσθω) δηλούσθω |
| D. | { 2. (τιμάσθον) τιμάσθον (φιλέσθον) φιλείσθον (δηλόεσθον) δηλούσθον |
| | { 3. (τιμάσθων) τιμάσθων (φιλείσθων) φιλείσθων (δηλούσθων) δηλούσθων |
| P. | { 2. (τιμάσθε) τιμάσθε (φιλέσθε) φιλείσθε (δηλόεσθε) δηλούσθε |
| | { 3. (τιμάσθω- σταν ορ τιμάσθω- σταν ορ φιλείσθω- σταν ορ φιλείσθω- σταν ορ δηλόεσθω- σταν ορ δηλούσθω- σταν ορ τιμάσθων) τιμάσθων φιλείσθων φιλείσθων δηλούσθων) δηλούσθων |

Present Infinitive.

(τιμάεσθαι) τιμᾶσθαι (φιλέεσθαι) φιλεῖσθαι (δηλόεσθαι) δηλοῦνσθαι

Present Participle.

(τιμαύμενος) τιμώμενος (φιλεύμενος) φιλούμενος (δηλούμενος) δηλούμενος

Inperfect.

- | | |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Σ. | <ol style="list-style-type: none"> 1. (έτιμαόμην) έτιμωμην (έφιλοεύμην) έφιλουσμην (έδηλούμηρ) θηλούμητή 2. (έτιμάσον) έτιμα . (έφιλέουν) έφιλουν (έδηλάσουν) θηλού 3. (έτιμάστο) έτιμάστο (έφιλάστο) έφιλαστο (έδηλάστο) θηλαστο |
| Δ. | <ol style="list-style-type: none"> 2. (έτιμασθον) έτιμάσθον (έφιλάσεσθον) έφιλασίσθον (έδηλάσεσθον) θηλασθον 3. (έτιμασθην) έτιμασθην (έφιλασεσθην) έφιλασίσθην (έδηλασεσθην) θηλασθην |
| Ρ. | <ol style="list-style-type: none"> 1. (έτιμαόμεθα) έτιμώμεθα (έφιλαεύμεθα) έφιλουσμεθα (έδηλούμεθα) θηλούμεθα 2. (έτιμάσθε) έτιμάσθε (έφιλάσεσθε) έφιλασίσθε (έδηλάσεσθε) θηλασθε 3. (έτιμάσντο) έτιμάσντο (έφιλάσντο) έφιλασντο (έδηλάσντο) θηλασντο |

REMARK. The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *αω* sometimes occur in Homer; those of verbs in *εω* are common in Homer and Herodotus; but those of verbs in *ρω* are never used.

NOTE 1. Dissyllabic verbs in *εω* contract only *εε* and *ειε*. Thus πλέω, *sail*, has pres. πλέω, πλεῖς, πλεῖ, πλεῖτον, πλέομεν, πλεῖτε, πλέουσι : imperf. ἐπλεον, ἐπλεις, ἐπλει, &c.; infin. πλεῖν; partic. πλέων.

* Δέω, *bind*, is the only exception, and is contracted in most forms; * as δούσι, δούματ, δοῦνται. Δέω, *want*, is contracted like πλέω.

NOTE 2. A few verbs in *αω* have *η* for *a* in the contracted forms; as διψάω, διψᾶ, *thirst*, διψῆς, διψῆ, διψῆτε; imperf. ἐδίψων, ἐδίψης, ἐδίψη; infin. διψῆν. So ζάω, *live*, πενάω, *hunger*, χράω, *give oracles*, with χράομαι.

NOTE 3. Ψιγόω, *shiver*, has infinitive μιγῶν (with the regular ψιγοῦν), and other similar forms with *ω*.

NOTE 4. The third person singular of the imperfect active does not take *v* movable in the contracted form; thus ἐφίλει or ἐφίλεεν gives ἐφίλει (never ἐφίλεν).

NOTE 5. The present infinitive active of verbs in *αω* and *οω* (in ἀν and οὖν, not ἄν and οὖν) is probably contracted from old forms in *αεν* and *οεν*.

AUGMENT.

- § 99.** 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i.e. *increase*) at the beginning.
2. There are three kinds of augment, *syllabic augment*, *temporal augment*, and *reduplication*.

(a) The syllabic augment prefixes *ε* to verbs beginning with a consonant; as λύω, ἔλνον.

(b) The temporal augment lengthens or otherwise modifies the first syllable of verbs beginning with a vowel or a diphthong; as ἄγω, *lead*, ὥγον; οἰκέω, οἴκω, *dwell*, φέγσα.

(c) The reduplication prefixes the initial consonant followed by *e* in forming the perfect stem of verbs beginning with a consonant; as, λύω, λέ-λυκα; γράφω, *write*, γέγραφα.

For Attic reduplication, see § 102.

REMARK. There is an important distinction between the augment of the imperfect and aorist, which does not belong to the tense stem and never appears except in the indicative, and the reduplication or other augment of the perfect and future perfect, which belongs to the perfect stem, and is therefore retained in all the moods and the participle.

Imperfect and Aorist Indicative.

§ 100. 1. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment *e*. *E.g.*

Λίω, ἔλυον, ἔλυσα, ἔλυόμην, ἔλυσάμην, ἔλύθην; γράφω, *write*, γέγραφον, γέγραψα, γέγράφην; ρίπτω, *throw*, ἔρριπτον, ἔρριψην (for *ρρ* see § 15).

For the pluperfect of these verbs, see § 104, 4.

2. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; *ā* and *e* become *ē*, and *i*, *o*, *ū* become *ī*, *ō*, *ū*. *E.g.*

*Αγω, *lead*, ἥγον, ἥχθην; ἐλαύνω, *drive*, ἥλαυνον; ικέτεύω (*i*), *implore*, ικέτευον (*i*), ικέτευσα (*i*); ὀνείδιζω, *reproach*, ὀνείδιζον; ὑβρίζω (*ū*), *insult*, ὑβρίσθην (*ū*); ἀκόλουθέω, *accompany*, ἡκολούθησα; ὄρθω, *erect*, ὄρθωσα.

For the augment of verbs beginning with a diphthong, see § 103.

NOTE 1. If the initial vowel is already long, no change takes place in it, except that *ā* generally becomes *ē* by augment; as ἄθλεω (*āθ-* contr. from *ἀθ-*), *struggle*, ἥθλησα.

NOTE 2. Βούλομαι, *wish*, δύναμαι, *be able*, and μέλλω, *intend*, often add the temporal augment to the syllabic; as ἔβουλόμην or ἥβουλόμην, ἔβουλήθην or ἥβουλήθην; ἔδυνάμην or ἥδυνάμην, ἔδυνήθην or ἥδυνήθην; ἔμελλον or ἥμελλον.

NOTE 3. The second aorist active and middle sometimes has a reduplication in Homer; as πέπιθω from πείθω (*πιθ-*), *persuade*.

NOTE 4. Ἀγω, *lead*, has a second aorist with a kind of Attic reduplication (§ 102), ἥγαγον (*άγ-αγ-*), which adds the temporal augment in the indicative; with subj. ἀγάγω, opt. ἀγάγουμ, inf. ἀγαγεῖν, part. ἀγαγών; mid. ἡγαγόμην, ἀγάγωμαι, &c.

Perfect, Pluperfect, and Future Perfect.

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect in all their forms by prefixing that consonant followed by ε. This is called *reduplication*. *E.g.*

Λύω, λέ-λυκα, λέ-λυμαι, λε-λυκέναι, λε-λυκώς, λε-λυμένος; γράφω, γέ-γραφα, γε-γράφθαι. Ή θύω, sacrifice, τέ-θυκα (§ 17, 2); φαίνω (φάν-), show, πέ-φασμαι, πε-φάνθαι; χαίνω, gare, κέ-χηνα.

NOTE. Five verbs have ει as augment in the perfect instead of the reduplication. λαγχάνω (λάχ-), obtain by lot, εἰληχα, εἴληγμαι; λαμβάνω (λάβ-), take, εἰληφα, εἴλημμαι; see also in the Catalogue λέγω, gather, μείρομαι, obtain, and εἴρηκα (under εἴπον), have said.

2. Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (ζ, ξ, ψ), or with ρ have the simple syllabic augment ε in all forms of the perfect and future perfect. *E.g.*

Στέλλω, send, ἔσταλκα; ζητέω, seek, ἔζητηκα; ψεύδω, lie, ἔψευσμαί, ἔψευσμένος; ρίπτω, throw, ἔρριμμαι, ἔρριφθαι (for ρρ see § 15).

NOTE 1. Verbs beginning with γν, and some others beginning with a mute and a liquid, take ε instead of the reduplication; as γνωρίζω, recognize, ἔγνωρικα; γνωστκα (γνο-), know, ἔγνωκα.

NOTE 2. Μιμήσκω (μνᾶ-), remind, has μέμνημαι (memini), remember, and κτάομαι, acquire, has both κέκτημαι and ἔκτημαι, possess.

3. Verbs beginning with a short vowel have the temporal augment in all forms of the perfect and future perfect. *E.g.*

"Ἀγω, lead, ἤχα, ἤγμαι, ἤγμένος; ἀκολουθέω, follow, ἤκολούθηκα, ἤκολούθηκεναι; ὄρθω, erect, ὄρθωμαι; ὄρίζω, bound, ὄρικα, ὄρισμαι; ἀτιμώ, dishonour, ἤτιμωκα, ἤτιμωμαι, fut. pf. ἤτιμώσομαι; but the future perfect is very rare in verbs which have the temporal augment.

4. When the perfect has the reduplication, the pluperfect generally prefixes to this the syllabic augment *e*. But when the perfect has the syllabic augment *e* (or *ei*) or the temporal augment, the pluperfect and the perfect are augmented alike. *E.g.*

Λύω, λέλυκα, ἐλελύκειν, λέλυμαι, ἐλελύμην; στέλλω. ἔσταλκα, ἔσταλ-
κειν, ἔσταλμαι, ἔσταλμην; λαμβάνω, εἴληφα, εἰλήφειν; ἀγγέλλω, αποικί-
ηγγελκα, ἡγγέλκειν, ἡγγελμαι, ἡγγέλμην.

NOTE. The reduplicated pluperfect sometimes omits the additional syllabic augment; as *πεπόνθεσαν*, *πεπτώκεσαν*.

Attic Reduplication.

- § 102. Some verbs beginning with *a*, *e*, or *o* augment the perfect and pluperfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. *E.g.*

'Αρόω, *plough*, ἀρ-ῆρομαι; ἐμέω, *vomit*, ἐμήμεκα; ἐλέγχω, *prove*, ἐλή-
λεγμαι, ἐληλέγμην; ἐλαύνω (*ἐλα-*), *drive*, ἐλῆλακα, ἐλῆλαμαι; ἀκούω, *hear*,
ἀκήκοα.

Other verbs which have the Attic reduplication are ἀγείρω, ἀλείφω,
ἀλέω, ἐγείρω, ἐρείδω, ἐρχομαι, ἐσθίω, ὅλλυμι, ὅρύττω, φέρω.

NOTE 1. 'Εγείρω (*ἐγερ-*), *rouse*, has second perfect ἐγρ-ήγορα (for
ἐγ-ηγορ-α, cf. § 109, 3), but ἐγ-ήγερμας.

NOTE 2. The pluperfect rarely takes an augment in addition to the Attic reduplication. But ἀκούω, *hear*, ἀκήκοα, generally has ἡκη-
κέειν in Attic.

Augment of Diphthongs.

- § 103. Verbs beginning with a diphthong take the temporal augment on the first vowel of the diphthong, *ai* or *ə* becoming *η*, *oi* becoming *ῳ*. *E.g.*

Ἀλτέω, *ask*, ἥπησα; οικέω, *dwell*, φῆσα, φῆμενος; αὐξάνω, *increase*,
ηνξῆσα, ηνξῆμαι, ηνξῆθην; ἄδω, *sing*, ἥδον.

NOTE. *Ou* is never, *ei* and *eu* are seldom, augmented.

Syllabic Augment before a Vowel.

§ 104. Some verbs beginning with a vowel take the syllabic augment as if they began with a consonant. When ε follows the augment, εε is contracted into ει. *E.g.*

'Ωθέω (*ώθη*), *μυσθ*, *ἔωσται*, *ἔώσθην*; *ἀλίσκομαι*, *be captured*, *ἔάλωκα*, 2 aor. *ἔάλων* (or *ῆλων*); *ἄγνυμι (*ἀγ-*)*, *break*, *ἔαξα*, 2 pf. *ἔαγα*; *ῳέομαι*, *buy*, *ἔωνούμην*, &c.; *ἔθιζω*, *accustom*, *ἔθιστα*, *ἔθικα*, (from *ἔεθ-*); *ἔάω*, *permit*, *ἔῖστα*, *ἔῖκα*.

NOTE. 'Οράω, *see*, and ἀν-οίγω, *open*, generally take the temporal augment after the syllabic; as *ἔώρων*, *ἔώρᾶκα* (or *ἔόρᾶκα*), *ἔώρῦμαι*; *ἀν-ἔφογον*, *ἀν-ἔφεζα*.

Augment of Compound Verbs.

§ 105. In compound verbs, the augment follows the preposition. Prepositions (except περὶ and πρό) drop a final vowel before the augment ε. *E.g.*

Προσ-γράφω, *προσ-έγραφον*, *προσ-γέγραφα*; *εἰσ-άγω*, *εἰσ-ῆγον* (§ 26, N. 1); *ἐκ-βάλλω*, *ἐξ-έβαλλον* (§ 13, 2); *συν-λέγω*, *συν-ἱλέγον*; *συμ-πλέκω*, *συν-έπλεκον* (§ 16, 5); *συγ-χέω*, *συν-έχον*, *συγ-κέχυκα*; *συσκευάω*, *συν-εσκευάζον* (§ 16, 6, N. 3); *ἀπο-βάλλω*, *ἀπ-έβαλλον*;—but *περι-έβαλλον* and *προ-έλεγον*.

NOTE 1. Πρό may be contracted with the augment; as *προϊλεγον* and *προϊβαινον*, for *προϊλεγον* and *προϊβαινον*.

NOTE 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions (called *indirect compounds*), are augmented after the preposition; as *ὑποπτεύω* (from *ὑποπτος*), *suspect*, *ὑπόπτενον*, as if the verb were from *ὑπό* and *ὅπτεύω*; *ἀπολογέομαι*, *defend one's self*, *ἀπ-ελογησάμην*. *Παρανομέω*, *transgress law*, *παρηνόμουν*, &c. is very irregular. *Κατηγορέω* (from *κατηγόρος*), *accuse*, has *κατηγόρουν* (not *ἔκατηγόρουν*).

NOTE 3. A few verbs take the augment before the preposition, and others have both augments; as *καθέζομαι*, *ἥτι*, *ἔκαθέζετο*; *καθίζω*, *ἔκαθίζον*; *καθεύδω*, *sleep*, *ἔκαθευδον* and *καθηύδον*; *ἀνέχω*, *ήνειχόμην*, *ήνεσχόμην*.

Omission of Augment.

§ 106. The augment of the imperfect and aorist is often omitted in Homer; as *ἔχον*, *δῶκε* (for *εἶχον*, *ἔδωκε*). The reduplication is very seldom omitted.

VERBAL STEMS.

Formation of the Present Stem from the Simple Stem.

§ 107. When the present stem and the simple stem are not identical (as they are in *λύω*), the present stem is generally an enlarged form of the simple stem ; as in *κόπτ-ω* (*κοπ-*), *strike*, *μανθάν-ω* (*μαθ-*), *learn*, *δοκέ-ω* (*δοκ-*), *believe*. In a few very irregular verbs, however, there is no connection to be seen between the present stem and the stem or stems which appear in other tenses ; as in *φέρω* (*φερ-*), *bear*, fut. *οἴσω* (*οι-*), aor. *ἤνεγκα* (*ένεγκ-*).

§ 108. Verbs in *ω* are divided into eight classes with reference to the formation of the present stem from the simple stem.

I. FIRST CLASS. (*Stem unchanged.*) Here the present is formed directly from the single stem of the verb ; as in *λύ-ω*, *loose*, *λέγ-ω*, *say*, *πλέκ-ω*, *weave*, *ἄγ-ω*, *lead*, *γράφ-ω*, *write*.

II. SECOND CLASS. (*Lengthened Stems.*) 1. This includes all verbs with *mute* simple stems which form the present stem by lengthening a short vowel, *ă* to *ῃ*, *ĭ* to *ει* (sometimes to *ῃ*), *ŭ* to *ευ* (sometimes to *ῃ*) ; as *τίκ-ω* (*τăκ-*), *melt*, *λείτ-ω* (*λίπ-*), *leave*, *φεύγ-ω* (*φῆγ*), *flee*, *τριβ-ω* (*τρիβ-*), *rub*, *ψυχ-ω* (*ψυχ-*), *cool*.

2. Six verbs in *εω* with stems in *ῦ* belong by formation to this class. These originally lengthened *ῦ* to *ευ*, which became *εϜ* (§ 1, N. 2) before a vowel, and finally dropped *F* and left *ε* ; as *πλῦ-*, *πλευ-*, *πλεϜ-ω*, *πλε-ω*, *sail*.

These verbs are *θίω* (*θῦ-*), *run*, *νίω* (*νῦ-*), *swim*, *πλέω* (*πλῦ-*), *sail*, *πνέω* (*πνῦ-*), *breathe*, *ρέω* (*ῥῦ-*), *flow*, *χέω* (*χῦ-*), *pour*. The poetic *σεύω* (*σῦ-*), *urge*, has this formation, with *ευ* reduplicated.

NOTE. Verbs of the second class generally have the lengthened stem,—as *τήκ-* in *τήκω*, *νεύ-* in (*νεϜω*) *νεώ*,—in all tenses except in the second perfect, second aorist, and second passive tense systems ; as *φεύγω*, *φεύξομαι*, with *ἔφεγον* ; *τήξω*, *τήξω*, *τέτηκα*, with *ἀτάκην* ; *ῥέω* (for *ῥεϜω*), *ῥένσομαι*, with *ἔρρην*.

III. THIRD CLASS. (*Verbs in πτω, or T Class.*) Simple labial (π, β, φ) stems generally add τ, and thus form the present in πτω (§ 16, 1); as κόπτ-ω (κοπ-), συψ, βλάπτ-ω (βλαβ-), *hurt*, ρίπτ-ω (ρίφ-), *throw*.

Here the exact form of the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists ἐκόπτην, ἐβλάβην, and ἐρρίφην; and in καλύπτω (καλύβ-), *cover*, it is seen in καλύβ-η, *hut*. e

IV. FOURTH CLASS. (*Yota Class.*) This includes all verbs in which an ι (originally j) was added to the simple stem to form the present stem. There are three divisions of this class, with different euphonic changes:—

- 1. (*Verbs in σσω or ττω and ζω.*) (a) Presents in σσω (ττω) generally come from palatal stems, κ, γ, or χ with ι becoming σσ (ττ). These have futures in ξω; as πράσσω (πρᾶγ-), *do*, for πραγ-ι-ω, fut. πράξω; μαλάσσω (μαλάκ-, seen in μαλακός, *soft*), *soften*, fut. μαλάξω; ταράσσω (ταράχ-), *confuse*, fut. ταράξω.
 (b) Presents in ζω may come from stems in δ and have futures in σω, or from stems in γ (or γγ) and have futures in ξω; as φράζω (φραδ-ι-), *say*, for φραδ-ι-ω, fut. φράσω, 2 aor. (Epic) πέφραδον; κομίζω (κομιδ-), seen in κομιδή), *carry*, fut. κομίσω; ρέξω (ρεγ-), *do*, poetic, fut. ρέξω; κλάζω (κλαγγ-), compare *clango*, *scream*, fut. κλάγξω.
- 2. (*Verbs with lengthened Liquid Stems.*) (c) Presents in λλω are formed from simple stems in λ with added ι, λι becoming λλ; as στέλλω, *send*, for στελ-ι-ω; ἀγγέλλω, *announce*, for ἀγγελ-ι-ω; σφάλλω, *trip up*, for σφαλ-ι-ω.
 (d) Presents in αινω, εινω, αιρω, and ειρω are formed from simple stems in ἄν, εν, ἄρ, and ερ, with added ι, which, after metathesis (§ 14, 1), is contracted with the preceding vowel; as φαίνω, *show*, for φαν-ι-ω, fut. φάνω; κτείνω, *kill*, for κτει-ι-ω; αἴρω, *raise*, for ἀφε-ι-ω; σπείρω, *sow*, for σπερ-ι-ω.

Those in ἴνω, ἴνω, and ὑρω may be formed in the same way from simple stems in ἴν, ἴν, and ὑρ, ῥι becoming ι, and ῥι becoming ḫ; as κρίνω, *judge*, for κριν-ι-ω, fut. κρινώ; ἀμύνω, *ward off*, for ἀμύν-ι-ω, fut. ἀμύνω; σθρω, *draw*, for σύρ-ι-ω.

3. (*Lengthened Vowel Stems.*) (e) Here belong two verbs in *διω* with stems in *αν*; *καιω*, *burn*, and *κλαιω*, *weep* (also *κάρ* and *κλάσσω*). The stems *καν-* and *κλαν-* (seen in *κανσω* and *κλανσομαι*) became *καῖτ-* and *κλαῖτ-*, whence *και-* and *κλαι-* (cf. II. 2). • •

V. FIFTH CLASS. (*N Class.*) 1. Some simple stems are strengthened in the present by adding *ν*; as *φθάνω* (*φθᾶ-*), *anticipate*; *τίνω* (*τι-*), *pay*; *φθίνω* (*φθι-*), *waste*; *δάκνω* (*δάκ-*), *bite*; *κάμνω* (*κάμ-*), *be weary*; *τέμνω* (*τεμ-*), *cut*.

2. Some consonant stems add *ἄν*; *ἀμαρτάνω* (*ἀμαρτ-*), *err*; *αἰσθάνομαι* (*αἰσθ-*), *perceive*; *βλαστάνω* (*βλαστ-*), *sprout*.

If the last vowel of the simple stem is short, *ν* (*μ* or *γ* before a labial or a palatal, § 16, 5) is inserted after the vowel; as *λανθάνω* (*λάθ-*, *λανθ-*), *escape notice*; *λαμβάνω* (*λάβ-*, *λαμβ-*), *take*; *θιγγάνω* (*θίγ-*, *θιγγ-*), *touch*.

3. A few stems add *νε*: *βινέω* (with *βύ-*), *stop up*, *ικνέομαι* (with *ἴκ-*), *come*, *κυνέω* (*κυν-*), *kiss*; also *ἀμπισχνέομαι*, *have on*, and *ἵπισχνέομαι*, *promise*, from *ἵσχω*.

4. Some stems add *νν* (after a vowel, *ννι*): these form the second class (in *ννι*) of verbs in *μι*, as *δείκνυμι* (*δεικ-*), *show*, *κεράννυμι* (*κερα-*), *mix*. See § 125, 5.

NOTE. *Βαίνω* (*βᾶ-*, *βᾶν-*), *go*, not only adds *ν* or *αν*, but lengthens *άν* to *ανν* on the principle of Class 4. Some simple stems of this class lengthen a short vowel (after the analogy of Class 2) in other tenses than the present; as, *λαμβάνω* (*λάβ-*), *take*, fut. *λήψομαι* (*ληβ-*).

VI. SIXTH CLASS. (*Verbs in σκω.*) These add *σκ* or (after a consonant) *ισκ* to the simple stem to form the stem of the present; as *γηρά-σκω* (*γηρα-*), *grow old*, *ένρισκω* (*εῖρ-*), *find*, *ἀρέ-σκω* (*ἀρε-*), *please*, *γι-γνώ-σκω* (*γνο-*), *know* (§ 109, 7, o).

VII. SEVENTH CLASS. (*E Class.*) A few simple stems add *ε* to form the present stem; as *δοκέω* (*δοκ-*), *seem*, fut. *δόξω*; *ώθέω* (*ώθ-*), *push*, fut. *ώσω* (§ 16, 2); *γαμέω* (*γάμ-*), *marry*, fut. (*γαμέω*) *γαμῶ*.

VIII. EIGHTH CLASS. (*Mixed Class.*) This includes the few irregular verbs which have any of their tense stems so essentially different from others, or which are otherwise so peculiar in formation, that they cannot be brought under any of the preceding classes. They are the following:—

αἰρέω (ἀλ-), *take, fut. αἰρήσω, 2 aor. εἶλον.*

γίγνομαι (γεν- or γυ-, γενε-, γῆ-), *become, for γι-γενομαι, fut. γενήσομαι, 2 aor. ἐγενόμην, 2 pf. γεγονα (§ 109, 3) with γεγάσσαι, &c. (§ 125, 4).*

ἔθω (εἴθ-, εώθ-, ὠθ-), *be accustomed, 2 pf. εἴωθα, 2 plpf. εἰώθειν.*

εἶδον (εἰδ-, ιδ-), *saw, vidi, 2 aorist (no present act.); 2 pf. οἶδα, know (§ 127). Mid. εἰδομαι (poetic).*

εἴπον (εἰπ-, ἔρ-, φε-), *speak, 2 aor. (no pres.); fut. (ἔρέω) ἔρω, pf. εἰ-ρη-κα.*

ἔρχομαι (ἐλύθ- or ἐλθ-, ἐλευθ-), *go, fut. ἐλεύσομαι (poet), 2 aor. ἥλθον.*

ἔσθιω (ἰδ-, φᾶγ-), *eat, fut. ἔδομαι, 2 aor. ἔφαγον.*

ἔπω (Attic only in comp.) *be about; mid. ἔπομαι, follow (σεπ- or σπ-, ἔπ-), fut. ἔψομαι, 2 aor. ἔσπόμην.*

ἔχω (σεχ- or σχ-, σχε-), *have, fut. ἔξω or σχήσω, 2 aor. ἔσχον (for ἔ-σεχ-ον). Also ὥχω (for σι-σεχ-ω).*

ὄρδω (ὡπ-), *see, fut. ὄψομαι, pf. ἔώρακα. See εἰδον.*

πάσχω (πῦθ-, πενθ-), *suffer, fut. πεῖσομαι, 2 pf. πέπονθα, 2 aor. ἔπ.θον.*

πίνω (πι-, πο-), *drink, fut. πίομαι, pf. πέπωκα, 2 aor. ἔπιον.*

πίπτω (πετ-, πτο-), *fall, for πι-πετ-ω, fut. πεσοῦμαι, pf. πέ-πτω-κα, 2 aor. ἔπεσον (Doric ἔπετον).*

τρέχω (δράμ-., δραμε-), *run, fut. δραμοῦμαι, pf. δεδράμηκα, 2 aor. ἔδραμον.*

φέρω (οἰ-, ἐνεκ-, by redupl. and sync. ἐν-ενεκ-, ἐνεγκ-), *bear, fero; fut. οἴσω, aor. ἤνεγκα (§ 109, 7, b), pf. ἐν-ήνοχ-α, ἐνήνεγ-μαι, aor. πασ. ἤνεχθην.*

For full forms of these verbs, see the Catalogue.

Modification of Verbal Stems.

- § 109. 1. Most stems ending in a short vowel lengthen this vowel in all tenses formed from these stems, except the present and imperfect. *À* and *ε* become *η*, and *ο* becomes *ω*; but when *ă* follows *ε*, *ι*, or *ρ*, it becomes *ᾶ*. *E.g.*

Τιμάω (*τιμᾶ-*), honour, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη μαι, ἐτιμήθην; φιλέω (*φιλε-*), love, φιλήσω, ἐφιλησα, πεφιλημαι, ἐφιληθην; δηλω (δηλο-), *shout*, δηλώσω, &c.; so τῖω, τίσω (*i*); δακρύω, δακρύσω (*ū*). But εάω, ἔάσω (*ă*); ίάμαι, ίάσομαι (*ă*); δράω, δράσω (*ă*), ἔδρασα, δέδρακα.

This applies also to stems which become vowel stems by metathesis (§ 109, 7) as βάλλω (*βᾶλ-*, *βλᾶ-*), throw, pf. βέβλη-κα; κάμω (*κᾶμ-*, *κλᾶ-*), labour, κέκμη-κα; or by adding ε (§ 109, 8), as βούλομαι (*βουλ-*, *βουλε-*), wish, βουλή-σομαι, βέβουλη-μαι, ἔβουλη-θην.

NOTE 1. Δύω, *loose*, in the present and imperfect generally has ū in Attic poetry and ū in Homer; in other tenses it has ū only in the future and aorist active and middle and in the future perfect. Ακροάμαι, *hear*, has ἀκροάσομαι, &c.; χράω, *give oracles*, lengthens ἄ to η; as χρήσω, &c.

NOTE 2. Some vowel stems retain the short vowel, contrary to the general rule (§ 109, 1); as γελάω, *laugh*, γελάσομαι, ἐγέλάστα; ἀρκέω, *suffice*, ἀρκέσω, ἥρκεστα; μάχομαι (*μαχε-*) *fight*, μαχέσομαι (Ion.), ἔμαχεσάμην.

2. Many vowel stems have σ added, before all endings *not beginning with σ*, in the perfect middle and first passive tense systems. *E.g.*

Τελέω, *finisht*, τετέλε-σ-μαι, ἐτετελέσμην, ἐτελέσθην (§ 97, 4); γελάω, *laugh*, ἐγελά-σ-θην, γελασθηναι; χράω, *give oracles*, χρησώ, κέχρη-σ-μαι, ἔχρησθην.

3. In the second perfect the simple stem generally changes ε to ο, and lengthens other short vowels, ἄ to η (after ρ to ἄ), ο to ω, ι to οι, and ū to ευ. *E.g.*

Στέργω, *love*, ζητοργατ, γίγρομαι (*γεν-*), *become*, γέγοναι, ἐγεγόνειν; τίκτω (*τεκ-*), *bring forth*, τέτοκα; φαίνω (*φῶν-*), πέφνω; κρδῶ (*κρᾶ-*), *cry*, κεκράγα; τήκω (*τάκ-*, *melt*, τέτηκα, ἐτετήκειν; λείπω (*λιπ-*), λέλοιτα, ἐλελοίπειν; φεύγω (*φῦγ-*), *flee*, πέφευγα, ἐπεφεύγειν. So ἐγέιρω (*ἐγερ-*), *rouse*, ἐγρῆγορα (§ 102, N. 1).

4. In simple liquid stems of one syllable, *ε* is generally changed to *ᾳ* in the perfect active, perfect middle, and second passive systems. *E.g.*

Στέλλω (*στελ-*), *send*, **ζοταλκα**, **ζοταλμαι**, **ζοτάλην**, **στάλήσομαι**; **κείρω** (*κερ-*), *shear*, **κέκιρμαι**, **ἐκάρην** (*Ιον.*); **σπείρω** (*σπερ-*), *sow*, **ζοπαρμαι**, **ζοπάρην**.

NOTE. The same change of *ε* to *ᾳ* (after *ρ*) occurs in **στρέφω**, *turn*, **τρέψω**, *turn*, and **τρέφω**, *nourish*. See also **κλέπτω**, *steal*, and **πλέκω**, *weave*.

5. Liquid stems lengthen their last vowel in the aorist active and middle; as **στέλλω** (*στελ-*), **ζοτειλα**. See § 110, III. 2, and the examples.

6. Four verbs in *νω* drop *ν* of the stem in the perfect and first passive systems, and thus have vowel stems in these forms:—**κρίνω** (*κρϊν-*), *separate*, **κέκρικα**, **κέκριμαι**, **ἐκρίθην**; **κλίνω** (*κλϊν-*), *incline*, **κέκλικα**, **κέκλιμαι**, **ἐκλίθην**; **πλύνω** (*πλϊν-*), *wash*, **πέπλυμαι**, **ἐπλύθην**; **τείνω** (*τεν-*), *stretch*, **τέτακα** (§ 109, 4), **τέταμαι**, **ἐτάθησομαι**.

NOTE. For **φαινω** and other verbs which retain *ν*, see § 16, 6, N. 4, (cf. § 97, 4).

7. (a) The stem sometimes suffers *metathesis* (§ 14, 1); as **θνήσκω** (*θᾰν-*, *θνᾰ-*), *die*, perf. **τέθνητκα**; **βάλλω** (*βᾰλ-*, *βλᾰ-*), *throw*, **βέβλητκα**, **βέβλημαι**, **ἐβλήθην**. (See § 109, 1, end.)

- (b) Sometimes *syncope* (§ 14, 2); as **γίγνομαι** (*γεν-*), *become*, for **γι-γεν-ομαι**; **πέτομαι** (*πετ-*), *fly*, 2 aor. **ἐπτόμην** for **ἐ-πετ-ομην**.

- (c) Sometimes *reduplication* (besides that of the perfect stem); as **γι-γνώ-σκω** (*γνο-*), *know*, **γί-γν-ομαι** (*γεν-*), *become*. See § 121, 3, e.g.

8. *Ε* is sometimes added to the present stem, sometimes to the simple stem, making a new stem in *ε*. *E.g.*

Βούλομαι (*Βουλ-*), *wish*, **βούλήσομαι** (*Βούλε-*, § 109, 1), &c.; **αἰσθάνομαι** (*αἰσθ-*), *perceive*, **αἰσθήσομαι** (*αἰσθε-*), **ησθημαι**; **μένω** (*μεν-*), *remain*, **μεμένηκα** (*μενε-*); **μάχομαι** (*μαχ-*), *fight*, fut. (*μαχέ-ομαι*) **μαχοῦμαι**, **ἐμάχεσθην**, *memáxημai*; **χαιρώ** (*χαρ-*), *rejoice*, **χαιρῆσω** (*χαιρε-*), **κεχάρηκα** (*χαρε-*).

Formation of Tense Stems.

REMARK. This section explains the formation of the seven *tense stems* enumerated in § 92, 4. They are generally formed from the simple stem of the verb (when this is distinct from the present stem). But verbs of the second class commonly have the lengthened stem (§ 108, II. Note) in all tenses except in the second perfect, second aorist, and second passive tense systems. The stem may be variously modified in different tenses as has been explained in § 109.

§ 110. I. (Present Stem.) The present stem is the stem of the present and imperfect in all the voices.

The principles on which it is derived from the simple stem, when they are not identical, are explained in § 108.

II. (Future Stem.) 1. Vowel and mute stems add σ to form the stem of the future active and middle. Vowel stems lengthen a short vowel (§ 109, 1); π , β , ϕ with σ become ψ ; κ , γ , χ with σ become ξ ; τ , δ , θ before σ are dropped (§ 16, 2). *E.g.*

Τιμῶ, honour, τιμήσω; δράω, do, δράσω; κόπτω (κοπ-), cut, κύψε; βλάπτω (βλαβ-), hurt, βλάψω, βλάψομαι; γράφω, write, γράψω, γράψομαι; πλέκω, twist, πλέξω; πρύσσω (πρᾶγ-), do, πράξω, πράξομαι; ταράσσω (ταράχ-), confuse, ταράξω, ταράξομαι; φράζω (φραδ-), tell, φράσω (for φραδ-σω); πείθω, persuade, πείσω (for πείθ-σω). So σπένδω, pour, σπείσω (for σπενδ-σω, § 16, 2 and 6, N. 1); τρέφω, nourish, θρέψω, θρέψομαι (§ 17, 2, Note).

2. Liquid stems add ϵ (in place of σ) to form the future stem; this ϵ is contracted with ω and $ομαι$ to $\hat{\omega}$ and $οὐμαι$. *E.g.*

Φαίνω (φάν-) εἴκω, fut. (φανέ-ω) φάνā, (φανέ-ομαι) φανούμαι; στελλω (στελ-), send, (στελέ-ω) στελλā, (στελέ-ομαι) στελούμαι; νεμω, divide, (νεμέ-ω) νεμā; κρίνω (κριν-), judge, (κρινέ-ω) κρίνā.

NOTE 1. (Attic Future.) (a) The futures of καλέω, call, and τελέω, finish, καλέσω and τελέσω (§ 109, 1, N. 2) drop σ of the future stem, and contract καλε- and τελε- with ω and $ομαι$, making καλā, καλούμαι, τελā and (poetic) τελούμαι. These futures thus have the same forms as the presents. So with some futures of verbs in μ.

(b) In like manner some futures in ἄσω drop σ and contract αω to $\hat{\omega}$; as βιβάζω (βιβάδ-), cause to go, βιβάσω, (βιβάω) βιβᾶ. So ἐλαύνω (ἐλα-), drive, ἐλάσω, (ἐλάω) ἐλᾶ.

(c) Futures in *ισω* and *ισομαι* from verbs in *ιζω* (*ιθ-*) of more than two syllables regularly drop *σ* and insert *ε*; then *ιω* and *ιέμαι*, are contracted to *ιω* and *ιώμαι*; as *κομίζω*, *carry*, *κομίσω*, (*κομίέω*) *κομίσω*, *κομίσομαι*, (*κομίέομαι*) *κομισούμαι*, inflected like *φιλῶ*, *φιλοῦμαι* (§ 98).

NOTE 2. (*Doric Future.*) A few verbs sometimes add *ε* to *σ* in the stem of the future middle, and contract *σέομαι* to *σοῦμαι*. These are *πλέω*, *sail*, *πλευσοῦμαι* (§ 108, II. 2); *πνέω*, *breathe*, *πνευσοῦμαι*; *νέω*, *swim*, *νευσοῦμαι*; *κλαίω*, *wEEP*, *κλαυσοῦμαι* (§ 108, IV. 3); *φεύγω*, *flee*, *φευξοῦμαι*; *πίπτω*, *fall*, *πεσοῦμαι*.

III. (*First Aorist Stem.*) 1. Vowel and mute stems add *σ* to form the stem of the first aorist active and middle.

The lengthening of a final vowel of the stem and the euphonic changes are the same as in the future stem.

E.g.

Τιμάω, *έτιμησα*, *έτιμησάμην*; *δράω*, *ἔδρᾶσα*; *κόπτω*, *ἔκοψα*, *ἔκοψάμην*; *βλάπτω*, *ἔβλαψα*; *γράφω*, *ἔγραψα*, *ἔγραψάμην*; *πλέω*, *ἔπλεξα*, *ἔπλεξάμην*; *πράσσω*, *ἔπραξα*, *ἔπραξάμην*; *ταράσσω*, *ἔταράξα*; *φράζω*, *ἔφρασα* (for *ἔφραδ-σα*); *πείθω*, *ἔπεισα* (§ 108, II. Note); *σπένδω*, *ἔσπεισα* (for *ἔσπενδσα*); *τρέφω*, *ἔθρεψα*, *ἔθρεψάμην* (§ 17, 2, Note); *τήκω*, *melt*, *ἔτηξα* (§ 108, II. Note); *πλέω*, *sail*, *ἔπλευσα* (§ 108, II. 2).

NOTE 1. Three verbs in *μι*, *δίδωμι* (*δο-*), *give*, *ἴημι* (*έ-*), *send*, and *τιθῆμι* (*θε-*), *put*, form the aorist stem by adding *ε* instead of *σ*, giving *ἔδωκα*, *ἥκα*, *ἔθηκα*. These forms are seldom used except in the indicative active, and are most common in the singular, where the second aorists *ἔδων*, *ἥν*, *ἔθην*, are not in use. (See § 122, N. 1.)

NOTE 2. *Εἶπον*, *said*, has also a first aorist *εἶπα*; and *φέρω*, *bear*, has *ἔνεγκ-α* (from stem *ἔνεγκ-*).

2. Liquid stems form the first aorist stem by lengthening their last vowel, *ᾰ* to *η* (after *ι* or *ρ* to *ᾱ*) and *ε* to *ει*.
E.g.

Φαίνω (*φάν-*), *ἔφην-α*, *ἔφηνάμην* (rare); *στέλλω* (*στελ-*), *ἔστειλ-α*, *ἔστειλ-άμην*; *ἄγγελλω* (*άγγελ-*), *ἀποηγέλε*, *ἡγγειλα*, *ἡγγειλάμην*; *περάνω* (*περάν-*), *finisḥ*, *ἔπεράνε*; *μαίνω* (*μάν-*), *stain*, *ἔμιάνα*; *νέμω*, *divide*, *ἔνεμα*, *ἔνειμάμην*; *κρίνω*, *judge*, *ἔκρινα*; *ἀμύνω*, *keep off*, *ἡμύνα*, *ἡμύνάμην*; *φθίρω* (*φθερ-*), *destroy*, *ἔφθειρα*. Compare the futures in II. 2.

IV. (*Perfect Stem.*) (a) *Perfect Middle Stem.* The stem of the perfect and pluperfect middle and passive consists of the simple stem (in verbs of the second class, of the present stem) with the required reduplicative

or augment prefixed; as *λύ-**ω*, *λέ-**λυ-**μαι*, *ἐλελύμην*; *λείπ-**ω*, *λελειπ-* (§ 108, II. Note), *λέλειμμαι*, *ἐλελείμημην*.

This stem may be modified, as is explained in § 109: as *φιλέ-**ω*, *πεφιλήμαι*, *ἐπεφιλήμην*; *δρύ-**ω*, *δέδρῦμαι* (§ 109, 1); *τελέ-**ω*, *τετέλεσ-**μαι* (§ 109, 2); *στέλλω* (*στελ-*), *ἐστάλμαι*, *ἐστάλθην* (§ 109, 4); *κρίνω* (*κρι-*), *κέκρι-**μαι* (§ 109, 6); *βάλλω* (*βᾶλ-*), *βέβλη-**μαι* (§ 109, 7).

For euphonic changes in consonant stems, see § 97, N. 2.

(b) *Perfect Active Stem.* The stem of the first perfect and pluperfect active is formed by adding *κ* to the reduplicated or augmented simple or present stem (§ 108, II. Note), except when this ends in a labial or palatal mute. Stems ending in *π* or *β*, *κ* or *γ*, aspirate these letters, making them *φ* or *χ*, while final *φ* and *χ* remain unchainged. *E.g.*

Λύω, *λελυκ-*, *λελυκα*, *ἐλελύκειν*; *νέω* (*νυ-*, *νεf-*), *νηίτη*, *νένευκα*; *πείθω*, *persuade*, *πέπεικα* (for *πε-**πειθ-**κα*). *Κόπτω* (*κοπτ-*), *κιτ*, *κέκοφα*; *θλάπτω* (*θλάβ-*), *hurt*, *βέβλαφα*; *πτήσσω* (*πτηκ-*), *cover*, *ἐπτήχα*; *πράσσω* (*πρᾶγ-*), *do*, *πέπράχα*, *ἐπεπρίχειν*; *γράφω*, *write*, *γέγραφα*. *ἐγεγράφειν*; *δρύσσω* (*δρῦχ-*), *dig*, *δρώρυχα*. So *κομίζω* (*κομιδ-*), *κεκόμυκα* (§ 16, 1, N. 2).

This stem may be modified as is explained in § 109: as *φιλέω*, *πεφίληκα* (§ 109, 1); *στέλλω* (*στελ-*), *ἐστάλκα*, *ἐστάλκειν* (§ 109, 4); *κρίνω* (*κρι-*), *κέκρι-κα* (§ 109, 6); *βάλλω* (*βᾶλ-*, *βλᾶ-*), *βέβληκα* (§ 109, 7, a).

(c) *Future Perfect Stem.* The stem of the future perfect is formed by adding *σ* to the stem of the perfect middle; as *λελυ-*, *λελυσ-*, *λελύσσομαι*; *γράφ-*, *γεγράφ-*, *γεγραψόμαι*; *λειπ-*, *λελειπ-*, *λελείψομαι*; *πράσσω* (*πρᾶγ-*), *πεπράγ-*, *πεπράξσομαι*.

NOTE. Two verbs have a special form in Attic Greek for the future perfect active; *θνήσκω*, *die*, has *τεθνήξω*, *shall be dead*; and *ἴστημι*, *set*, has *ἐστήξω*, *shall stand*.

(d) *Second Perfect Stem.* The stem of the second perfect and pluperfect is always the *simple* stem with the reduplication (or augment) prefixed. The stem is generally modified by changing *ε* to *ο*, or by lengthening other short vowels. See § 109, 8, with the examples.

For second perfects and pluperfects of the *μι*-form, see § 124.

V. (*Second Aorist Stem.*) The stem of the second aorist active and middle is the simple stem of the verb, to which the second aorist stands in the same relation in which the imperfect stands to the present stem; as λείπω (*λιπ-*), 2 aor. ἐλίπον, ἐλιπόμην (imperf. ἐλειπον, ἐλειπόμην); λαμβάνω (*λαβ-*), *take*, 2 aor. ἐλαβον, ἐλαβόμην.

VI. (*First Passive Stem.*) The stem of the first aorist passive is formed by adding θε to the stem as it appears (omitting the reduplication or augment) in the perfect middle or passive, with all its modifications (IV. a): in the indicative, imperative, and infinitive, θε becomes θη. In the future passive σ is added to θη, making the stem in θησ. *E.g.*

Λύω, λέλυ-μαι, ἐλύθην (λυθ-), (λυθέ-ω) λυθώ, λυθε-ίην, λυθη-ναι, λυθείς (λυθε-ητ-), λυθήσ-ομαι; πράσσω (*πρᾶγ-*), πέπραγ-μαι. ἐπράχθην (§ 16, 1), πραχθήσ-ομαι: πείθω, περικαθ., πέπειθ-μαι (§ 16, 3; § 108, II. Note), ἐπείσθην, πεισθήσομαι; φιλέω, πε-φιλη-μαι (§ 109, 1), ἐφιληθην; τιμάω, τε-τίμη-μαι, ἐτιμήθην, τιμηθήσομαι; τελεω, τετέλεσ-μαι (§ 109, 2), ἐτελέσ-θην, τελεσθήσομαι; κλίνω, κέκλι-μαι (§ 109, 6), ἐκλι-θην, κλιθήσομαι; τείνω (*τεν-*), τέτα-μαι (§ 109, 4 and 6), ἐτάθην, ἐκ-ταθήσομαι.

NOTE. Τρέπω has τέτραμμαι, ἐτρέφην; τρέφω has τέθραμμαι, ~~ἐθρέψθην~~. Φεύγω has πέφασμαι (§ 16, 6, N. 4), but ~~ἐφάνθην~~.

For ἐτέθην (for ἐθε-θην), from τίθημι (θε-), and ἐτύθην (for ἐθυθην) from θύω, *sacrifice*, see § 17, 2, Note.

VII. (*Second Passive Stem.*) The stem of the second aorist passive is formed by adding ε to the simple stem: in the indicative, imperative, and infinitive, ε becomes η. In the second future passive σ is added to this η, making the stem in ησ. The only regular modification of the stem is the change of ε to α explained in § 109, 4. *E.g.*

Βλάπτω (*βλαβ-*), *hurt*, ἐβλάβην, βλαβήσομαι; γράφω, *write*, ἐγράφην, γράφήσομαι; μίπτω (*ρίψ-*), *throw*, ἐρρίφην; φάίνω (*φάν-*), *show*, ἐφάνηρ, φάνησομαι; στρέφω, *turn*, ἐστράφην, στράφήσομαι. See the examples in § 109, 4.

NOTE. The only verb which has both the second aorist passive and the second aorist active is τρέπω, *turn*, which has all the six aorists.

§ 111. The following table shows the seven tense-stems (so far as they exist) of λέω, λέπω (λείπ-), πράσσω (πρᾶγ-), φαίνω (φᾶν-), and στέλλω (στελ-).

I.	Present (all voices). λῦ-	λειπ-	πρασσ-	φαιν-	στέλλ-	
II.	Future Act. & Mid. λύσ-	λειψ-	πρᾶξ-	φᾶνε-	στέλε-	
III.	Aorist Act. & Mid. λύσ-		πρᾶξ-	φην-	στειλ-	
IV.	Perfect	(a.) Mid. λελύ-	λελειπ-	πεπρᾶγ-	πεφᾶν-	δοτᾶλ-
		(b.) Act. λελύκ-		πεπρᾶχ-	πεφαγκ-	δοταλκ-
		(c.) Fut. P. λελύσ-	λελειψ-	πεπρᾶξ-		
		(d.) 2 Perf.	λελοιπ-	πεπρᾶγ-	πεφην-	
V.	2nd Aor. Act. & Mid.		λεῖπ-			
VI.	{ First Pass. } (a.) 1 Aor. λύθε(η)- λειφθε(η)- πραχθε(η)- φανθε(η)-					
	(b.) 1 Fut. λύθησ- λειφθησ- πραχθησ-					
VII.	{ 2nd Pass. } (a.) 2 Aor. (b.) 2 Fut.			φᾶνε(η)- στᾶλς(η)- φᾶνησ- στᾶλησ-		

PERSONAL ENDINGS.

- § 112. 1. The endings which are peculiar to the different *persons* of the verb are called *personal endings*. These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active voice.
2. The personal endings, which are most distinctly preserved in verbs in *μι* and other primitive forms, are as follows:—

ACTIVE.		PASSIVE AND MIDDLE.	
<i>Primary Tenses.</i>		<i>Secondary Tenses.</i>	
Sing. 1.	μι or —	ν or —	μαι
2.	ς (σι)	ς	σαι
3.	σι (τι) or —	—	ται
Dual. 2.	τοι	τοι	σθοιν
3.	τοι	στηιν	σθην
Plur. 1.	μεν (μεσ)	μεν (μεσ)	μεδα
2.	τε	τε	σθε
3.	νται (ντηι)	ν or σταιν	νται
S.G.			8

NOTE. The active endings *μι* and *σι* in the first and third person singular are not used in the indicative except in verbs in *μι*, verbs in *ω* having no endings in these persons. The original ending *σι* of the second person singular is found only in the Epic *εσ-σι*, *thou art*, in all other verbs being reduced to *σ*. In the third person singular *τι* is Doric, as *τιθητι* for *τιθησι*; and it is preserved in Attic in *εσ-τι*, *he is*. In the first person plural *μεσι* is Doric. In the third person plural *ντοι* always drops *ν* and lengthens the preceding vowel, as in *λύνονται* for *λυν-ντοι* (§ 16, 6); the original form *ντη* is Doric, as *φέρονται* for *φέρουνται* (Lat. *ferunt*). The perfect indicative active of all verbs, and the present indicative active of verbs in *μι* (§ 121, 2, d), have *ασι* (for *ανσι*) in the third person plural.¹

3. In the perfect and pluperfect passive and middle, and in both aorists passive (except in the subjunctive and optative), the endings are added directly to the tense stem; as *λέλυ-μαι*, *λέλυ-σαι*, *λέλυ-ται*, *λέλυ-νται*, *ἐλέλυ-μην*; *ἐλύθηται*, *ἐλύθησαι*, *ἐλύθη-σαν* (§ 111).

So also in verbs in *μι*, in most of the forms which are peculiar to that conjugation (§ 121, 1); as *φα-μέν*, *φα-τέ*, from *φημί* (*φᾶ*), *say*; *ἴστα-μαι*, *ἴστα-σαι*, *ἴστα-ται*, *ἴστα-νται*, from *ἴστημι*, *set* (§ 123).

4. In other parts of the verb the tense stem appears in a prolonged form, consisting of the fixed portion and a variable vowel (sometimes a diphthong), to which the endings are affixed. This formation will be seen by a comparison of the present indicative middle of *τιθημι* (*τιθε-*) with that of *φιλέω* (*φιλε-*) in its uncontracted (Ionic) form:—

¹ A comparison of the various forms of the present indicative of the primitive verb *be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, still spoken on the Baltic), will illustrate the Greek verbal endings.

Singular.

Sanskrit.	Greek.	Latin.	Old Slavic.	Lithuanian.
1. <i>as-mi</i>	ἐμ-μι (for ἐσ-μι)	[e]s-um.	'yes-m'	es-mi
2. <i>asi</i>	ἐσ-σι (Epic)	es	yesi	esi
3. <i>as-ti</i>	ἐσ-τι	es-t	yes-t'	es-ti

Plural.

1. <i>s-mas</i>	ἐσ-μάν (Dor. εψάν)	[e]s-u-mus	yes-mi	es-me
2. <i>s-tha</i>	ἐσ-τά	es-tis	yes-te	es-to
3. <i>s-a-nti</i>	ἐσ-τή (Doric)	[e]s-u-nt	s-u-t'	es-ti

τίθε-μαι	φιλέ-ο-μαι	τίθε-μεθα	φιλέ-δ-μεθα
τίθε-σαι	φιλέ-ε-(σ)αι	τίθε-σθε	φιλέ-ε-σθε
τίθε-ται	φιλέ-ε-ται	τίθε-νται	φιλέ-ο-νται
τίθε-σθον	φιλέ-ε-σθον	(For τίθημι see § 123.)	

Compare also the perfect λέλυ-μαι, λέλυ-ται, λέλυ-σθε, λέλυ-νται (§ 112, 3), with the present λύ-ο-μαι, λύ-ε-ται, λύ-ε-σθε, λύ-ο-νται. The vowel which thus completes the stem is called a *connecting vowel*; and it appears (sometimes with ο and ε lengthened to ω and ει) even when the ending is dropped (§ 113, 1), as in λέγω (for λεγο-μι) and λέγει (for λεγε-τι).

Indicative.

- § 113. 1. The original connecting vowel in the indicative of verbs in ω (except in the aorist active and middle, and the perfect and pluperfect active) was ο before μ or ν, and elsewhere ε. In the singular of the present and future active, when μι and τι were dropped and σι became σ (§ 112, 2, Note), the primitive ο and ε were lengthened into ω and ει.

The connecting vowel is α in *all persons* of the first aorist middle; also in the perfect and first aorist active, except in the third person singular where it is ε. In the pluperfect active it is ει; but in the third person plural it is ε (rarely ει).

2. The personal endings of the indicative, as they appear in verbs in ω united with the connecting vowels, are as follows:—

I. ACTIVE.

Pres. & Fut.	Perf. Aor.	Impf. & 2 Aor	Plup.
S. { 1. ω	ἄ	ον	εν
	ἄς	ες	εις
	ει	ει	ει
D { 2. ετον	ἄτον	ετον	ετον
	ἄτην	ετην	ετην
P. { 1. ομεν	ἄμεν	ομεν	εμεν
ἄτε	ετε	ετε	
3. ουτι	ἄστι ἄν	ον	εται
	(for οντι)		ον εται

II. PASSIVE AND MIDDLE.

	<i>Pres., Fut., and Fut. Perf.</i>	<i>Impf. Pass. & Mid. & 2 Aor. Middle.</i>	<i>Aor. Middle.</i>
S.	1. ομαί	ομην	ἄμην
	2. η ερ ει (for εραι, εαι)	ην (for ερο, εο)	ω (for ερο, εο)
	3. εται	ετο	ἄτο
D.	2. εσθον	εσθον	ασθον
	3. εσθον	εσθην	ασθην
P.	1. ομεθα	ομεθα	ἄμεθα
	2. εσθε	εσθε	ασθε
	3. οντας	οντο	αντο

By adding these terminations to the unprolonged tense stems as they are given in § 111, all the tenses of the indicative, except those included in § 112, 3, may be formed. The latter may be formed by adding the personal endings given in § 112, 2, directly to the tense stems.

NOTE 1. The endings *σαι* and *σο* in the second person singular of the passive and middle drop *σ* after a connecting vowel, and are then contracted with the connecting vowel. Thus, λύῃ or λύει is for λυεσαι, λύεαι (*εαι* becoming *ει* as well as *η*); ἀλύον is for ἀλυεσο, ἀλύεο; ἀλύσω (aorist middle) is for ἀλυσασο, ἀλυσαπ. The uncontracted forms (without *σ*) are found in Homer (§ 119, 2).

NOTE 2. The second person βούλει (of βούλομαι, *wish*), οἴει (of οἴομαι, *think*), and δψει (of δψομαι, fut. of ὄραω, *see*) have no forms in *η*.

Subjunctive.

§ 114. The Subjunctive has the primary endings with long connecting vowels, *ω*, *η*, and *γ*, for *ω* (or *ο*), *ε*, and *αι* of the indicative, as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. ει	εμεν	εμεν	εμαι	εμεν	εμεν
2. γε	γρον	γρε	η (for γραι, γραι)	γρθον	γρθε
3. η	γρον	εση (for ερση)	γραι	γρθον	εντας

For the perfect subjunctive passive and middle see § 118, 1.

NOTE 1. The aorist passive subjunctive (both first and second), which does not omit the connecting vowel (§ 112, 3), has the active

terminations (§ 114) contracted with final ϵ of the stem; as $\lambda\nu\theta\acute{\epsilon}\text{-}\omega$, $\lambda\nu\theta\hat{\omega}$; $\phi\acute{a}n\acute{\epsilon}\text{-}\eta\varsigma$, $\phi\acute{a}n\hat{\eta}\varsigma$; $\sigma\tau\alpha\acute{\epsilon}\text{-}\gamma$, $\sigma\tau\alpha\hat{\gamma}$.

NOTE 2. The subjunctivo of verbs in $\eta\mu\iota$ and $\omega\mu\iota$ has the above terminations contracted with preceding ϵ or \circ of the stem; as $\tau\iota\theta\hat{\epsilon}$ (for $\tau\iota\theta\epsilon\text{-}\omega$), $\delta\iota\delta\hat{\omega}\mu\alpha\iota$ (for $\delta\iota\delta\circ\omega\mu\alpha\iota$), $\theta\hat{\omega}\mu\epsilon\nu$ and $\theta\hat{\omega}\mu\tau\alpha\iota$.

• *Optative.*

§ 115. The optativo has the secondary personal endings (§ 112, 2), preceded by a modal sign ι or $\iota\eta$ ($\iota\epsilon$ before final ν of the third person plural).

1. Verbs in ω have a connecting vowel \circ (in the first aorist activo and middle, α) in the optative. This is contracted with ι (or $\iota\epsilon$), making $\iota\circ$ or $\iota\alpha$ ($\iota\circ\epsilon$ or $\iota\alpha\epsilon$). The first person singular active has the ending $\mu\iota$ for ν (§ 112, 2), except in some contract forms (see 4). Adding the endings we have

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. οιμι		οιμεν	οιμην		οιμεθα
2. οις	οιτον	οιτε	οιο (for οιγο)	οισθον	οισθε
3. οι	οιτην	οιεν	οιτο	οισθην	οιντο

AORIST ACTIVE.			AORIST MIDDLE.		
1.	αιμι	αιμεν	αιμην	αιμεθα	αιμεθα
2.	αις	αιτον	αιτε	αιο (for αισο)	αισθον
3.	αι	αιτην	αιεν	αιτο	αισθην

For periphrastic forms of the perfect optative see § 118. 1. For the aorist passive see 3, below.

2. In the present and second aorist middle of verbs in $\eta\mu\iota$ and $\omega\mu\iota$, the final vowel of the tense stem (a , ϵ , or \circ) is contracted with ι into $\iota\alpha$, $\iota\epsilon$, or $\iota\circ$, to which the simple endings $\mu\eta\iota$, &c. are added; as $\iota\sigma\tau\alpha\text{-}\iota\text{-}\mu\eta\iota$, $\iota\sigma\tau\alpha\text{-}\mu\eta\iota\text{-}\mu\eta\iota$; $\theta\epsilon\text{-}\iota\text{-}\mu\eta\iota$, $\theta\epsilon\text{-}\mu\eta\iota\text{-}\mu\eta\iota$; $\delta\circ\text{-}\iota\text{-}\mu\eta\iota$, $\delta\circ\text{-}\mu\eta\iota\text{-}\mu\eta\iota$.
3. The present and second aorist active of the $\mu\iota$ -form (§ 124, 1), and both aorists passive in all verbs, have the ending ν in the first person singular and $\sigma\alpha\nu$ in the third person plural. Here the modal sign is $\iota\eta$, with which a , ϵ , or \circ of the stem is contracted to $\iota\alpha\eta$, $\iota\epsilon\eta$, or $\iota\circ\eta$; as $\iota\sigma\tau\alpha\text{-}\iota\eta\iota$, $\iota\sigma\tau\alpha\iota\eta\iota\text{-}\mu\eta\iota$, $\sigma\tau\alpha\text{-}\iota\eta\iota\text{-}\mu\eta\iota\text{-}\mu\eta\iota$; $\lambda\nu\theta\text{-}\iota\eta\iota$, $\lambda\nu\theta\iota\eta\iota\text{-}\mu\eta\iota$; $\delta\circ\text{-}\iota\eta\iota$, $\delta\circ\iota\eta\iota\text{-}\mu\eta\iota$.

In the dual and plural, forms with *i* for *η*, and *ιεν* for *ησαν* in the third person plural, are much more common than the longer forms; as *σταῖμεν*, (*σταίεν*, for *σταίημεν*, *σταίησαν*). (See § 123, 2.)

4. In the present active of contract verbs, forms in *οιην*, *οιης*, *οιη* (for *ο-ιην*, &c.) are more common in the singular than the regular forms in *οιμι*, *οίς*, *οι* (see 1), but less common in the dual and plural.

Both the forms in *οιην* and those in *οιμι* are contracted with *a* of the tense stem to *ωην* and *ωμι*, and with *ε* or *ο* to *οιην* and *οιμι*; as *τιμα-ο-ιην*, *τιμαοίην*, *τιμώην*; *φιλε-ο-ιην*, *φιλεοίην*, *φιλοίην*; *δηλο-ο-ιην*, *δηλοοίην*; *δηλοίην*; *τιμα-οιμι*, *τιμάοιμι*, *τιμώμι*; *φιλε-οιμι*, *φιλέοιμι*, *φιλοίμι*; *δηλο-οιμι*, *δηλόοιμι*, *δηλοίμι*. (§ 98.)

NOTE 1. The second aorist optative of *ἔχω*, *have*, is *σχοίην*.

NOTE 2. The Attic generally uses the Aeolic terminations *ειας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist optative active. See § 96.

Imperative.

§ 116. 1. The personal endings of the imperative are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. θε or —	τον	τε	σο	σθον	σθε
3. τω	των	τωσαν or ντων	σθω	σθων	σθωσαν or σθων

Oι is always dropped after a connecting vowel.

2. The regular connecting vowel of the imperative is *ε*; but before *v* it is *ο*. In the aorist active and middle it is *a*. But the second person singular in the aorist active ends in *ον*, and in the aorist middle in *αι*. The endings united with the connecting vowels are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. ε	ετον	ετε	σν (for ετο, εο)	ετθον	ετθε
3. ετω	ετων	ετωσαν or οντων	ετθω	ετθων	ετθωσαν or ετθων

AORIST ACTIVE.			AORIST MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. ον	ατον	ατε	αι	ασθον	ασθε
3. ατω	ατων	ατωσαν or αυτων	ασθω	ασθων	ασθωσαν or ασθων

3. The first aorist passive adds the ordinary active terminations (θ_i , $\tau\omega$, &c.) directly to $\theta\eta$ of the tense stem, after which θ_i becomes τi (§ 17, 3); as $\lambda\iota\theta\eta-\tau i$, $\lambda\iota\theta\eta-\tau\omega$, &c.

The second aorist passive adds the same terminations to η of the tense stem (θ_i being retained); as $\phi\alpha\eta-\theta_i$, $\phi\alpha\eta-\tau\omega$; $\sigma\tau\alpha\lambda\eta-\theta_i$, $\sigma\tau\alpha\lambda\eta-\tau\omega$, &c.

Both aorists have $\epsilon\nu\tau\omega$ in the third person plural.

NOTE. For the form of the imperative in verbs in μ , see § 121, 2, (b) and (c).

Infinitive, Participle, and Verbal Adjectives.

§ 117. 1. The terminations of the infinitive of verbs in ω (including connecting vowels) are as follows:—

Present and Future Active	$\epsilon i \cdot \nu$
Second Aorist Active	$\acute{\epsilon}i \cdot \nu$ (cont. $\epsilon \bar{i} \cdot \nu$)
Perfect Active	$\acute{\epsilon} \cdot vau$
Aorist Active	$a i$
Aor. Pass. (no connecting vowel)	vai
Perf. Pass. and Mid.	$\sigma\thetaai$
Aorist Middle	$a \cdot \sigma\thetaai$
Other tenses, Pass. and Mid.	$\epsilon \cdot \sigma\thetaai$

All μ -forms add vai (act.) or $\sigma\thetaai$ (pass. and mid.) directly to the tense stem.

2. The stem of the active participle ends in $\nu\tau$ (τ in the perfect), which is joined to the tense stem by \circ (a in the aorist); except in the aorist passive (§ 112, 1) and in μ -forms, which add $\nu\tau$ directly to the stem.

The passive and middle participle ends in $\mu\epsilon\nu\sigma$ (stem $\mu\epsilon\nu\sigma-$), which is preceded by \circ (a in the aorist middle); except in the perfect and in μ -forms, which add $\mu\epsilon\nu\sigma$ directly to the tense stem.

3. The stem of the verbal adjectives in $\tau\omega\varsigma$ and $\tau\epsilon\omega\varsigma$ is formed by adding $\tau\omega-$ or $\tau\epsilon\omega-$ to the stem of the verb, which has the same form here as in the aorist passive (with the necessary change of ϕ and χ to π and κ , § 16, 1); as $\lambda\upsilon\omega\varsigma$, $\lambda\upsilon\epsilon\omega\varsigma$ (stems $\lambda\upsilon\tau\omega-$, $\lambda\upsilon\tau\epsilon\omega-$); $\tau\pi\pi\tau\omega\varsigma$, $\pi\epsilon\omega\tau\omega\varsigma$ (stems $\tau\pi\pi\tau\omega-$, $\pi\epsilon\omega\tau\omega-$); $\tau\alpha\kappa\tau\omega\varsigma$, $\tau\alpha\kappa\epsilon\omega\varsigma$, from $\tau\alpha\kappa\sigma\omega\varsigma$ (stem $\tau\alpha\gamma-$), aor. pass. $\dot{\epsilon}\tau\alpha\chi-\theta\eta\varsigma$.

NOTE 1. The verbal in *τος* is sometimes equivalent to a perfect passive participle, as *κριτός*, *decided*, *τακτός*, *ordered*; and sometimes expresses capability, as *λυτός*, *capable of being loosed*, *ἀκονστέτος*, *audible*.

NOTE 2. The verbal in *τεος* is equivalent to a future passive participle (the Latin participle in *dus*); as *λυτός*, *that must be loosed*, *solvendus*; *τιμητός*, *to be honoured*, *honorandus*.

PERIPHRASTIC FORMS.

§ 118. 1. The perfect subjunctive and optative middle and passive is generally formed by the perfect participle with *ω* and *εἴην*, the subjunctive and optative of *εἰμί*, *be*; as *λελυμένος* (-η, -ον) *ω*, *λελυμένος* (-η, -ον) *εἴην*. See the paradigms.

NOTE. A few verbs with vowel stems form these tenses directly from the stem : *κτά-ομαι*, *κτώμαι*, *acquire*, pf. *κέκτημαι*, *possess*; subj. *κεκτώμαι* (for *κε-κτα-ωμαι*), *κεκτή*, *κεκτήται*; opt. *κεκτώμην* (for *κε-κτα-οιμην*), *κεκτῷ*, *κεκτώτο*, and *κεκτῆμην* (for *κεκτη-ι-μην*, § 115, 2), *κεκτῆ*, *κεκτήτο*, *κεκτήμεθα*. So *μιμησώμαι* (*μνα-*), *remind*, pf. *μέμνημαι*, *remember*; subj. *μεμνώμαι*, opt. *μεμνώμην* or *μεμνημην*.

2. The perfect subjunctivo and optative activo is more frequently expressed by the perfect activo participle with *ω* and *εἴην* than by the special forms given in the paradigms; as *λελυκώς ω* and *λελυκώς εἴην* for *λελύκω* and *λελύκοιμι*.
3. The future perfect active, for which very few verbs have a special form (§ 110, IV. c, Note), is generally expressed by the perfect participle with *ἔσομαι* (future of *εἰμί*, *be*); as *ἔγρωκτες ἔσόμεθα*, *we shall have learnt*.
4. Even the perfect and pluperfect indicative are occasionally expressed by the perfect participle and *εἰμί*; as *γεγονώς ἔστι* for *γέγονε*, *πεποιηκώς ἦν* for *ἐπεποιήκει*.
5. The periphrastic third person plural of the perfect and pluperfect indicative middle and passive, formed by the participle and *εἰσί* and *ἡσαν*, is necessary when the stem ends in a consonant (§ 97, 2). The participle may be used in all genders; as *οὗτοι λελεμένοι εἰσί*, *those (men) have been left*; *αὗται λελεμέναι εἰσί*; *ταῦτα λελεμένα ἔστι* (§ 135, 2). See § 119, 3.

6. A periphrastic future is sometimes formed by *μέλλω, intend, be about (to do)*, and the present or future (seldom the aorist) infinitive; as *μέλλομεν τοῦτο ποιεῖν* (or *ποιήσειν*), *we are about to do this.* (See § 202, 3, Note.)

HOMERIC FORMS OF VERBS IN Ω.

§ 119. 1. Homer has *μεσθα* for *μεθα* in the first person plural.

2. When *σ* is dropped in *σαι* and *σο* of the second person (§ 113, 2, N. 1), Homer often keeps the uncontracted forms *εσαι, ησαι, αο, εο,* and sometimes contracts *εο* to *ευ.*

3. The Ionic has *αται* and *ατο* for *νται* and *ντο* in the third person plural of the perfect and pluperfect, and *ατο* for *ντο* in the optative. Before these endings *π, β, κ, γ* are aspirated (*φ, χ*); as *κρύπτω* (*κρύβ-*), *κεκρύφ-αται*; *λέγω, λελέχ-αται, λελέχ-ατο.* These forms rarely occur in Attic.

4. Homer generally has the uncontracted forms of the future (in *εω* and *εομαι*) of liquid stems; as *μενέω*, Attic *μενῶ*.

5. *Σ* is sometimes doubled after a short vowel in the future and aorist, as *τελέω, τελέσσω; καλεω, ἐκαλεσσα.*

6. In the aorist passive indicative, *ησαν* often becomes *εν;* as *ἀρμῆθεν* for *ἀρμήθησαν*, from *δρμω, urge.*

7. Homer and Herodotus have iterative endings *σκον* and *σκομην* in the imperfect, and in the second aorist active and middle. Homer has them also in the first aorist. These are added to the tense stem, with *ε* (a in first aorist) inserted after a preceding consonant; as *ἔχω, imp. ἔχ-εσκον; ἔρνω, 1 aor. ἔρνσ-ασκε; φεύγω (φυγ-), 2 aor. φύγεσκον.* These endings denote repetition.

8. (Subjunctive.) (a) In Homer the subjunctive (especially in the 1st aor. act. and mid.) often has the short connecting vowels *ε* and *ο* (Attic *η* and *ω*), yet never in the singular of the active voice nor in the third person plural; as *ἔρνσσομεν, ἀλγήσετε, μυθήσομαι, εὗξει, δηλήσται, ἀμείψεται, ἔγειρομεν, ἰμείρεται.*

(b) In the 2nd aor. pass. subj. of some verbs, Homer lengthens *εω, εης, εη, to ειω, ειης, (or ηης), ειη (or ηη),* and has *ειομεν, ειετε, for ειωμεν, ειτε;* as *δαμειώ* (from *ἔδαμην*, 2nd aor. p. of *δαμάω, subdue*), *δαμείης* or *δαμηης, δαμείη* or *δαμηη, δαμείετε.* (See § 126, 2.)

(c) In the subjunctivo active Homer often has *ωμι, γησθα* (or *ησθα*), *γησι*; as *ἔθελωμι, ἔθελησθα, θελησται.*

9. (Infinitive.) (a) Homer often has *ε-μεναι* and *ε-μεν* for *ει-ν* in the infinitive active; as *ἀμνύμεναι, ἀμνύμεν* (Attic *ἀμνίνειν*); *Ἐλθε-μεναι, Ἐλθέμεν* (*Ἐλθεῖν*); *ἀξέμεναι, ἀξέμεν* (*ἄξειν*). So *μεναι* in the aor. pass.; as *δομοιωθῆμεναι.*

(b) Homer often has the uncontracted 2nd aorist infinitive active in *εεω*; as *ἰδέειν.*

§ 120. 1. (*Contract Verbs.*) Commonly, when verbs in ω are not contracted in Homer, the two vowels (or the vowel and diphthong) which elsewhere are contracted are *assimilated*, so as to give a double A or a double O sound. We thus have $\ddot{\alpha}\alpha$ (sometimes $\ddot{\alpha}a$) for $\ddot{\alpha}e$ or $\ddot{\alpha}\eta$ ($\ddot{\alpha}a$ for $\ddot{\alpha}e$ or $\ddot{\alpha}\eta$), and $\ddot{\omega}\omega$ (sometimes $\omega\omega$ or $\omega\omega$) for $\ddot{\alpha}o$ or $\ddot{\alpha}\omega$ ($\omega\omega$ for $\ddot{\alpha}o$). E.g.:—

$\delta\rho\ddot{\alpha}\dot{\eta}\sigma$	for $\delta\rho\acute{\alpha}\alpha\sigma$	$\delta\rho\ddot{\omega}\omega$	for $\delta\rho\acute{\alpha}\omega$
$\delta\rho\ddot{\alpha}\dot{\eta}$	„ $\cdot\delta\rho\acute{\alpha}\alpha$ or $\delta\rho\acute{\alpha}\eta$	$\delta\rho\ddot{\omega}\omega\sigma$	„ $\delta\rho\acute{\alpha}\omega\sigma$
$\delta\rho\ddot{\alpha}\dot{\eta}\sigma\theta\tau\iota$	„ $\delta\rho\acute{\alpha}\alpha\sigma\theta\tau\iota$	$\delta\rho\ddot{\omega}\omega\theta\tau\iota$	„ $\delta\rho\acute{\alpha}\omega\theta\tau\iota$

2. (*Verbs in $\epsilon\omega$.*) (a) Verbs in $\epsilon\omega$ generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts $\epsilon\varepsilon$ or $\epsilon\iota$ to ϵi , as $\tau\acute{a}p\beta\acute{e}\iota$ ($\tau\acute{a}p\beta\acute{e}\epsilon$); and both Homer and Herodotus sometimes contract ϵo or $\epsilon\omega$ to ϵu .

(b) Homer sometimes drops ϵ in $\epsilon\omega$ and ϵo (for $\epsilon\sigma\omega$, $\epsilon\sigma o$, § 119, 2), after ϵ , thus changing $\epsilon\epsilon\omega$ and $\epsilon\epsilon o$ to $\epsilon\omega$ and ϵo , as $\mu\nu\theta\acute{e}\omega$ for $\mu\nu\theta\acute{e}\epsilon\omega$ (from $\mu\nu\theta\acute{e}\omega\mu\omega$), $\acute{\alpha}\pi\omega\mu\acute{e}\omega$ (for $\acute{\alpha}\pi\omega\mu\acute{e}\epsilon\omega$); but he oftener contracts $\epsilon\epsilon\omega$ and $\epsilon\epsilon o$ to $\epsilon\omega$ and ϵo , as $\mu\nu\theta\acute{e}\omega$, $\acute{\alpha}\iota\delta\acute{e}\omega$ (for $\acute{\alpha}\iota\delta\acute{e}\epsilon\omega$).

CONJUGATION OF VERBS IN MI.

REMARK. The peculiar inflection of verbs in μ affects only the tenses formed from the present and second aorist stems, and in a few verbs those formed from the second perfect stem. Most of the second aorists and perfects here included do not belong to presents in μ , but are irregular forms of verbs in ω ; as $\acute{\epsilon}\beta\eta\eta^{\circ}$ ($\beta\alpha\acute{i}\nu\omega$), $\acute{\epsilon}\gamma\eta\omega$ ($\gamma\iota\gamma\eta\omega\kappa\omega$), $\acute{\epsilon}\pi\tau\acute{a}\mu\eta\eta$ ($\pi\acute{e}\tau\acute{o}\mu\omega$), and $\tau\acute{e}\theta\eta\mu\acute{e}\nu$, $\tau\acute{e}\theta\eta\mu\acute{e}\eta\eta$, $\tau\acute{e}\theta\eta\mu\acute{e}\eta\eta\omega$ (second perfect of $\theta\acute{u}\eta\kappa\omega$). See § 125, 3 and 4.

Tenses thus inflected are called μ -forms. In other tenses verbs in μ are inflected like verbs in ω (§ 123, 3). No single verb exhibits all the μ -forms.

§ 121. 1. In the present and imperfect of verbs in μ , and in all other tenses which have the μ -form of inflection, the endings (§ 112, 2) are added directly to the tense stem, except in the subjunctive and optative. The tense stem almost always ends in a vowel, which, if short, is lengthened (Note 1) in the singular of the present and imperfect indicative active, and generally in all forms of the second aorist indicative, imperative, and infinitive active. Thus $\phi\eta\cdot\mu\acute{i}$, $\phi\eta\cdot\sigma\acute{i}$, $\phi\ddot{\alpha}\cdot\mu\acute{e}\nu$, $\phi\ddot{\alpha}\cdot\tau\acute{e}$, from stem $\phi\ddot{\alpha}\cdot$; cf. $\lambda\acute{u}\cdot\sigma\cdot\mu\acute{e}\nu$, $\lambda\acute{u}\cdot\epsilon\cdot\tau\acute{e}$, from stem $\lambda\acute{u}\cdot$. See § 112, 4.

NOTE 1. Here *a* and *e* are lengthened to *η*, *o* to *ω*, and *υ* to *ū*. But *e* becomes *ει* in the infinitives *θεῦναι* and *εἰναι*, and *o* becomes *ον* in *δοῦναι*. (See § 125, 3, Notes 1 and 2.)

NOTE 2. The only verbs in *μι* with consonant present stems are the irregular *εἰμι*, *be*, and *ἡμαι*, *sit* (§ 127). Other verbs in *μι*, if they followed the common inflection, would be ordinary verbs in *αω*, *εω*, *ωω*, or *υω*.

2. The following peculiarities in the endings are to be noticed in these forms :—

(a) The endings *μι* and *σι* (§ 112, 2, N.) are retained in the first and third persons singular of the present indicative active; as *φη-μι*, *φη-σι*.

(b) *Θι* is retained in the second aorist imperative active (§ 116, 1) after a long vowel, as in *στῆθι*, *βῆθι*; but it is changed to *ς* in *θές*, *δός*, *ἔς*, and *σχές*. It is rare in the present, as *φαθι*, *θι*. The present commonly omits *θι*, and lengthens the preceding vowel (*α*, *ε*, *o*, or *υ*) to *η*, *ει*, *ον*, or *ū*; as *ἰστη* (for *ιστρ-θι*), *τίθει*, *δίδον*, *δεικνύ*.

(c) In the second person singular passive and middle, *σαι* and *σο* are generally retained, except in the second aorist middle and in the subjunctive and optative, which drop *σ* and are contracted (§ 114, N. 2; § 115, 2, 3). In the present imperative both forms in *σο* and contracted forms in *ω* or *ον* (for *ἄσο*, *εσο*, *οσο*) occur, *υσο* being always retained.

(d) In the third person plural of the present indicative active, *α* is prefixed to the ending *νσι*, making *ἄσι* (§ 16, 6), which is contracted with *α* (but not with *ε*, *o*, or *υ*) of the stem; as *ἰστάσι* (for *ἰστρ-ανσι*), but *τίθε-ἄσι*, *δίδο-ἄσι*, *δεικνύ-ἄσι*. In the third person plural, the imperfect and second aorist active have *σαν*, and the optative active has *ιη-σαν* or *ιε-ν*.

(e) The infinitive active adds *ναι* to the tense stem; as *ἰστάναι*, *τίθε-ναι*, *δού-ναι*, *θεί-ναι*.

(f) The participle active (with stem in *αντ*, *εντ*, *οντ*, or *υντ*) forms the nominative in *ἄς*, *εις*, *ους*, or *ῡς*.

3. Some verbs in *ημι* and *ωμι* reduplicate the stem in the present and imperfect by prefixing its initial consonant with *ι*; as *δι-δω-μι* (*δο-*), *give*, *τι-θη-μι* (*θε-*), *put*, for *θι-θη-μι* (§ 17, 2). From stem *στα-* we have *ἰ-στη-μι*, *set*, for *σι-στη-μι*; and from *ει-* we have *ἰ-η-μι* (*i-ή-μι*). See § 125, 2.

§ 122. There are two classes of verbs which have this inflection :—

1. First, verbs in *μι* which have the simple stem or the reduplicated simple stem (§ 121, 3) in the present; and all the second aorists and second perfects and pluperfects of the *μι*-form. This includes all verbs in *ημι* and *ωμι* (from stems in *a*, *ε*, and *ο*).
2. Secondly, verbs in *νυμι*, which (with one exception) have the *μι*-form only in the present and imperfect. These add *ν* (after a vowel, *νν*) to the simple stem to form the present stem; as δεικ-, δεικνύ-, δείκνυ-μι, δείκνυ-ς, δείκνη-σι, but δείκνυμεν, δείκνυτε (§ 121, 1). See § 108, V. 4.

NOTE 1. Some verbs in *ημι* and *ωμι* have forms which follow the inflection of verbs in *ω*. Especially, in the imperfect of *τίθημι* and *δίδωμι*, *ἐτίθεις* and *ἐτίθεται* (as if from *τίθέω*), and *ἔδιδουν*, *ἔδιδον*, *ἔδιδον* (as if from *διδόω*), are much more common than the regular forms in *ην* and *ων*. So in the second aorist, the forms [*ἔθη*, *ἔθης*, *ἔθη*] and [*ἔδω*, *ἔδως*, *ἔδω*] never occur; and in their place the first aorists in *κα*, *ἔθηκα*, and *ἔδωκα* (§ 110, III. 1, N. 1) are used in the singular, while the second aorist forms *ἔθετον*, &c., *ἔδορον*, &c., are generally used in the dual and plural. See also *ἴημι* (§ 127), where *ήκα* is used in the same way for the singular of the second aorist.

Further, in the optative middle, *τιθοίμην*, *τιθοίσο*, *τιθοίστο*, &c. (also accented *τιθοίο*, *τιθοίτο*, &c.) and (in composition) *θοίμην*, *θοίσο*, *θοίστο*, &c. (also accented *σιν-θοίσο*, *πράσ-θοίσθε*, &c.) occur with the regular *τιθείμην*, *θείμην*, &c. See also *πρόσιτο*, &c., under *ἴημι* (§ 127).

NOTE 2. For the formation of the subjunctive and optative of verbs in *ημι* and *ωμι*, see § 114, N. 2, and § 115, 2 and 3.

Verbs in *νυμι* form the subjunctive and optative like verbs in *ω*; as δεικνύ-ω, δεικνύ-ομι, δεικνύ-ωμι, δεικνύ-οίμην. In other moods forms of verbs in *νω* often occur; as δεικνύονται, δύνονται.

§ 123. 1. The following is a synopsis of *ἴστημι*, *set*, (stem *στά-*), *τίθημι*, *put* (stem *θε-*), *δίδωμι*, *give* (stem *δο-*), and δείκνυμι, *show* (stem δεικ-, present stem δεικνύ-), in the present and second aorist systems.

As *ἴστημι* wants the second aorist middle, *ἐπριάμην*, *I bought*, from a stem *πρια-* which has no present, is added. As δείκνυμι wants the second aorist, *ἔδην*, *I entered* (from δέω, formed as if from δυ-μι), is added in the active voice. "Ἐδυν has no aorist optative in Attic."

ACTIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
Pres.	{ <i>Ιστημι</i> τίθημι δίδωμι δείκνυμι	{ <i>Ιστῶ</i> τιθῶ διδῶ δεικνύω	{ <i>Ισταίην</i> τιθείην διδοίην δεικνύοιμι	{ <i>Ιστη</i> τίθει διδού δεικνύ	{ <i>Ιστάναι</i> τιθέναι διδόναι δεικνύναι	{ <i>Ιστάς</i> τιθές διδός δεικνύς
Imp.	{ <i>Ιστην</i> ἐτίθην δίδουν δεικνῦν					
2 Aor.	{ <i>Ιστην</i> [ἔθην] [ἔδων] [ἔδυν]	{ <i>στῶ</i> θῶ δῶ δύω	{ <i>σταίην</i> θείην δοίην —	{ <i>στήθι</i> θές δός δύθι	{ <i>στήγαι</i> θείναι δοῦναι δύναι	{ <i>στάς</i> θές δούς δύς

PASSIVE AND MIDDLE.

Pres.	{ <i>Ιστάμαι</i> τίθεμαι δίδομαι δείκνυμαι	{ <i>Ιστῶμαι</i> τιθῶμαι διδῶμαι δεικνῶμαι	{ <i>Ισταίμην</i> τιθείμην διδοίμην δεικνυόιμην	{ <i>Ιστάσο</i> τίθεσο διδοσο δεικνυσθο	{ <i>Ιστασθαι</i> τιθεσθαι διδοσθαι δεικνυσθαι	{ <i>Ιστάμενος</i> τιθέμενος διδόμενος δεικνύμενος
Imp.	{ <i>Ιστάμη</i> ἐτίθημην δίδομην δεικνύμην					
2 Aor. Mid.	{ <i>ἐπριάμην</i> [θέμην] [δόμην]	{ <i>πριώμαι</i> θῶμαι δῶμαι	{ <i>πριαίμην</i> θείμην δοίμην	{ <i>πρίω</i> θοῦ δοῦ	{ <i>πριασθαι</i> θέσθαι δόσθαι	{ <i>πριάμενος</i> θέμενος δόμενος

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected:—

ACTIVE VOICE.

Present Indicative.

Sing.	1. ιστημι 2. ιστης 3. ιστησι	τίθημι τίθης τίθησι	δίδωμι δίδως δίδωσι	δείκνυμι δείκνυς δείκνυσι
Dual	2. ιστάτον 3. ιστατον	τίθετον τίθετον	δίδοτον δίδοτον	δείκνυτον δείκνυτον
Plur.	1. ιστάμεν 2. ιστατε 3. ιστάσι	τίθεμεν τίθετε τίθέσι	δίδομεν δίδοτε δίδοσι	δείκνυμεν δείκνυτε δείκνυστι

Imperfect.

Sing.	1. ιστην 2. ιστης 3. ιστη	ἐτίθην ἐτίθης, ἐτίθεις ἐτίθη, ἐτίθει	(ἐδίδων) ἐδίδουν (ἐδίδως) ἐδίδους (ἐδίδω) ἐδίδου	ἐδείκνυν ἐδείκνυς ἐδείκνυ
Dual	2. ιστάτον 3. ιστάτην	ἐτίθετον ἐτίθέτην	ἐδίδοτον ἐδίδότην	ἐδείκνυτον ἐδείκνυτην
Plur.	1. ιστάμεν 2. ιστατε 3. ιστασαν	ἐτίθεμεν ἐτίθετε ἐτίθεσαν	ἐδίδομεν ἐδίδοτε ἐδίδοσαν	ἐδείκνυμεν ἐδείκνυτε ἐδείκνυσαν

Present Subjunctive.

Sing.	1. ιστώ 2. ιστήσ 3. ιστή	τιθῶ τιθῆσ τιθῆ	διδῷ διδῷς διδῷ	δείκνύω δείκνύς δείκνύῃ
Dual	2. ιστήτον 3. ιστήτην	τιθήτον τιθήτην	διδώτον διδώτην	δείκνυτον δείκνυτην
Plur.	1. ιστάμεν 2. ιστατε 3. ιστάσι	τιθᾶμεν τιθῆτε τιθᾶσι	διδώμεν διδώτε διδώσι	δείκνυμεν δείκνυτε δείκνυστι

Present Optative.

Sing.	1. ισταίνων	τιθείνην	διδοίην	δεικνύομει
	2. ισταίνες	τιθείης	διδοίης	δεικνύοις
	3. ισταίνῃ	τιθείη	διδοίῃ	δεικνύοι
Dual	2. ισταίνοντον	τιθείητον	διδοίητος	δεικνύοιτον
	3. ισταίνητην	τιθείητην	διδοίητην	δεικνυοίτην
Plur.	1. ισταίνομεν	τιθείημεν	διδοίημεν	δεικνύομεν
	2. ισταίητε	τιθείητε	διδοίητε	δεικνύοιτε
	3. ισταίησαν	τιθείησαν	διδοίηθαν	δεικνύοιεν

Or thus contracted :—

Dual	2. ισταίνοντον	τιθείτον	διδοίτον
	3. ισταίνητον	τιθείτην	διδοίτην
Plur.	1. ισταίνομεν	τιθείμεν	διδοίμεν
	2. ισταίητε	τιθείτε	διδοίτε
	3. ισταίνεν	τιθείεν	διδοίεν

Present Imperative.

Sing.	2. ίστη	τίθει	δίδου	δείκνυ
	3. ίστάτω	τιθέτω	διδότω	δεικνύτω
Dual	2. ίστάτον	τιθέτον	διδότον	δεικνύτον
	3. ίστάτων	τιθέτων	διδότων	δεικνύτων
Plur.	2. ίστατε	τιθέτε	διδότε	δεικνύτε
	3. ίστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν
	ορ ιστάντων	ορ τιθέντων	ορ διδόντων	ορ δεικνύντων

Present Infinitive.

ιστάναι	τιθέναι	διδόναι	δεικνύναι
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Present Participle.

ιστάς	τιθέσ	διδόνς	δεικνύς
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Second Aorist Indicative.

Sing.	1. ίστην	[ζθην]	[ζδων]	Ισήν
	2. ίστης	[ζθης]	[ζδως]	Ισής
	3. ίστη	[ζθη]	[ζδω]	Ισή
		(§ 122, N. 1)	(§ 122, N. 1)	
Dual.	2. ίστητον	Ιθετον	Ιδοτον	Ισήτον
	3. ίστητην	Ιθετην	Ιδοτην	Ισήτην
Plur.	1. ίστημεν	Ιθεμεν	Ιδομεν	Ισήμεν
	2. ίστητε	Ιθετε	Ιδοτε	Ισήτε
	3. ίστησαν	Ιθεσαν	Ιδοσαν	Ισήσαν

Second Aorist Subjunctive.

Sing.	1. στᾶ 2. στῆς 3. στῇ	θᾶ θῆς θῇ	θᾶ θῆς θῇ	θᾶ θῆς θῇ
Dual	2. στῆτον 3. στῆτον	θῆτον θῆτον	θῶτον θῶτον	θῶτον θῶτον
Plur.	1. στᾶμεν 2. στῆτε 3. στᾶσι	θᾶμεν θῆτε θᾶσι	θῶμεν θῶτε θῶσι	θῶμεν θῶτε θῶσι

Second Aorist Optative.

Sing.	1. σταίην 2. σταίης 3. σταίη	θείην θείης θείη	θοίην θοίης θοίη	θοίην θοίης θοίη
Dual	2. σταίητον 3. σταίητην	θείητον θείητην	θοίητον θοίητην	θοίητον θοίητην
Plur.	1. σταίημεν 2. σταίητε 3. σταίησαν	θείημεν θείητε θείησαν	θοίημεν θοίητε θοίησαν	θοίημεν θοίητε θοίησαν

Or thus contracted :—

Dual	2. σταῖτον 3. σταῖτην	θεῖτον θεῖτην	θοῖτον θοῖτην	θοῖτον θοῖτην
Plur.	1. σταῖμεν 2. σταῖτε 3. σταῖεν	θεῖμεν θεῖτε θεῖεν	θοῖμεν θοῖτε θοῖεν	θοῖμεν θοῖτε θοῖεν

Second Aorist Imperative.

Sing.	2. στῆθι 3. στήτω	θές θέτω	θός θότω	θόθι θότω
Dual	2. στῆτον 3. στῆτων	θέτον θέτων	θότον θότων	θότον θότων
Plur.	2. στῆτε 3. στήσαν	θέτε θέτωσαν	θότε θότωσαν	θότε θότωσαν

οι στάντων οι θέντων οι θόντων οι θότων

Second Aorist Infinitive.

στήγαι	θένται	θόμναι	θόναι
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Second Aorist Participle.

στάς	θέσ	θός	θός
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PASSIVE AND MIDDLE.

Present Indicative.

Sing.	{ 1. ισταμαι 2. ιστασαι 3. ισταται	τιθεμαι τιθεσαι τιθεται	διδομαι διδοσαι διδοται	δεικνυμαι δεικνυσαι δεικνυται
Dual	{ 2. ιστασθον 3. ιστασθον	τιθεσθον τιθεσθον	διδοσθον διδοσθον	δεικνυσθον δεικνυσθον
Plur.	{ 1. ισταμεθα 2. ιστασθε 3. ιστανται	τιθεμεθα τιθεσθε τιθενται	διδικνυμεθα διδοσθε διδονται	δεικνυμεθα δεικνυσθε δεικνυνται

Imperfect.

Sing.	{ 1. ισταμην 2. ιστασο 3. ιστατο	έτιθεμην έτιθεσο έτιθετο	διδικνυμην διδικνυσο διδικνυτο
Dual	{ 2. ιστασθον 3. ιστασθην	έτιθετθον έτιθεσθην	διδικνυσθον διδικνυσθην
Plur.	{ 1. ισταμεθα 2. ιστασθε 3. ισταντο	έτιθεμεθα έτιθεσθε έτιθεντο	διδικνυμεθα διδικνυσθε διδικνυντο

Present Subjunctive.

Sing.	{ 1. ιστωμαι 2. ιστη 3. ιστηται	τιθωμαι τιθη τιθηται	διδωμαι διδψ διδωται	δεικνυμαι δεικνυη δεικνυται
Dual	{ 2. ιστησθον 3. ιστησθον	τιθησθον τιθησθον	διδωσθον διδωσθον	δεικνυησθον δεικνυησθον
Plur.	{ 1. ιστωμεθα 2. ιστησθε 3. ιστωνται	τιθωμεθα τιθησθε τιθωνται	διδωμεθα διδωσθε διδωνται	δεικνυμεθα δεικνησθε δεικνυνται

Present Optative.

Sing.	{ 1. ισταμην 2. ισταιο 3. ισταντο	τιθεμην τιθεσο τιθετο	διδοκνυμην διδοσο διδοντο	δεικνυομην δεικνυφιο δεικνυόλτο
Dual	{ 2. ιστασθον 3. ιστασθην	τιθεσθον τιθεσθην	διδοισθον διδοισθην	δεικνυοισθον δεικνυοισθην
Plur.	{ 1. ισταμεθα 2. ισταισθε 3. ισταντο	τιθεμεθα τιθεσθε τιθεντο	διδοκνυμεθα διδοισθε διδοιντο	δεικνυομεθα δεικνυοισθε δεικνυόντο

Present Imperative.

Sing.	{ 2. Ιστάσσο ορ Ιστώ	τίθεσθαι ορ τίθουν	διδόσσο ορ διδίθουν	διεκνύσσο
	3. Ιστάσθω	τιθέσθω	διδόσθω	διεκνύσθω
Dual	{ 2. Ιστασθον ⁸	τιθέσθον	διδόσθον	διεκνυσθον
	3. Ιστάσθων	τιθέσθων	διδόσθων	διεκνύσθων
Plur.	{ 2. Ιστασθε	τιθέσθε	διδόσθε	διεκνυσθε
	3. Ιστάσθωσαν ⁹ ορ Ιστάσθων	τιθέσθωσαν ορ τιθέσθων	διδόσθωσαν ορ διδόσθων	διεκνύσθωσαν ορ διεκνύσθων

Present Infinitive.

Πατασθαι τιθεσθαι δίδοσθαι δείκνυσθαι

Present Participle.

Ιστάμενος **Τιθέμενος** **Θιδόμενος** **Δεικνύμενος**

Second Aorist Middle Indicative.

Sing.	{ 1. ἐπριάμην 2. ἐπρίω 3. ἐπρίατο	ἐθέμην ἐθου ἐθετο	ἔδόμην ἔδου ἔδοτο
Dual	{ 2. ἐπρίασθον 3. ἐπριάσθην	ἐθεισθον ἐθεισθην	ἔδοσθον ἔδοσθην
Plur.	{ 1. ἐπριάμεθα 2. ἐπρίασθε 3. ἐπρίαντο	ἐθέμεθα ἐθεισθε ἐθειντο	ἔδόμεθα ἔδοσθε ἔδοντο

Second Aorist Middle Subjunctive.

Sing.	{ 1. πρίωμας 2. πρέη 3. πρίηται	θώμας θῆ θῆται	δόμαται δῆ δῶται
Dual	{ 2. πρίησθον 3. πρίησθον	θήσθον θῆσθον	δώσθον δᾶσθον
Plur.	{ 1. πριώμεθα 2. πρίησθε 3. πρίενται	θώμεθα θῆσθε θὲνται	δώμεθα δᾶσθε δῶνται

Second Aorist Middle Optative.

Sing.	1. πριαμήν 2. πρίασο 3. πρίαστο	θέμην θεῖο θεῖτο	δοκήνην δοῖο δοῖτο
Dual	2. πρίασθον 3. πριαμήθην	θεῖσθον θεῖσθην	δοῖσθον δοῖσθην
Plur.	1. πριαμέθα 2. πρίασθε 3. πρίαστο	θεῖμεθα θεῖσθε θεῖντο	δοῖμεθα δοῖσθε δοῖντο

Second Aorist Middle Imperative.

Sing.	2. πρία 3. πριάσθω	θεῦ θεῖσθω	δοῦ δοῖσθω
Dual	2. πρίασθον 3. πριάσθων	θεῖσθον θεῖσθων	δοῖσθον δοῖσθων
Plur.	2. πρίασθε 3. πριάσθωσαν or πριάσθων	θεῖσθε θεῖσθωσαν or θεῖσθων	δοῖσθε δοῖσθωσαν or δοῖσθων

Second Aorist Middle Infinitive.

πρίασθαι θεῖσθαι δοῖσθαι

Second Aorist Middle Participle.

πριάμενος θέμενος δόμενος

3. The following is a full synopsis of the *indicative* of *ἴστημι*, *τίθημι*, *δίδωμι*, and *δείκνυμι*, in all the voices :—

ACTIVE.

Prest.	ἴστημι, set	τίθημι, place	δίδωμι, give	δείκνυμι, show
Imperf.	ἴστην	τίθην	δίδουν	δείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
Aor.	1. ίστησα, set 2. ίστην, stood	1. θήηκα 2. θέθον, &c. in dual & plur.	1. δῶκα 2. δθον, &c. in dual & plur.	1. δείξα 2. δείκνυον, &c. in dual & plur.

Perf.	$\left\{ \begin{array}{l} 1. \text{ ἐστηκα } \\ 2. \text{ ἐστατον, &c. } \\ \text{ in dual & plur. } \end{array} \right\}$	1. τίθεικα <i>stand</i>	1. δέδωκα / 1. δέδειχα
Pluperf.	$\left\{ \begin{array}{l} 1. \text{ ἐστήκειν } \\ \text{ οτ εστήκειν } \\ 2. \text{ ἐστατον, &c. } \\ \text{ in dual & plur. } \end{array} \right\}$	1. ἐτεθείκειν <i>stood</i>	1. δέδεωκειν 1. δέδειχειν
Fut.Perf.	ἐστήξω, <i>shall stand</i>	§ 110, IV. (c) N.	

MIDDLE.

Pres.	ιστάμαι, <i>stand</i>	τίθεμαι (trans.)	δίδομαι ¹	δείκνυμαι (trans.)
Imperf.	ἰστάμην	ἔτιθέμην	ἴδιδόμην	δέεικνύμην
Fut.	στήσομαι	θήσοραι	-δώσομαι ²	-δείξομαι ²
1 Aor.	ἐστησάμην (trans.)	θηκάμην (not Attic)		δέειξάμην
2 Aor.		ἴθημην	-δόμηην ²	
Perf.	ἐστάμαι (as pass.)	τίθεμαι	δέδομαι	δέδειγμαι
Plup.	(?)	(?)	δέδεδόμην	δέδειξάμην

PASSIVE.

Present, Imperfect, Perfect, Pluperfect : as in *Middle*.

Aor.	ἐστάθην	ἔτέθην	ἴδόθην	δέειχθην
Fut.	στάθησομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
Fut. Pf.	ἐστήξομαι, <i>shall stand</i>		(δεδείξομαι, late)	

¹ The middle forms of the present, imperfect, perfect, and pluperfect of δέδωμαι are found only with a passive sense.

² Found only in composition.

Second Perfect and Pluperfect of the MI-Form.

- § 124. 1. A few second perfects and pluperfects are inflected like the present and imperfect of verbs in *μι*. But they are never used in the singular of the indicative, the forms (*ἔστα*), (*τέθνα*), (*γέγα*), &c. being imaginary. The participle is formed in *ως*, *ωσα*, *ος*, which is contracted with a preceding *a* to *ώς*, *ώσα*, *ός* (irregular for *ώσ*).
2. The principal verbs which have these forms in Attic prose are *βαίνω*, *go*, 2 perf. infin. *βεβάναι*; *θνήσκω*, *die*, *τεθνάναι*; and *ἴστημι*, *set*, *ἔσταναι*; with stems in *a*. All these have ordinary perfects, *βέβηκα*, *τέθνηκα*, *ἔστηκα*, which are always used in the singular of the indicative. The second perfect and pluperfect of *ἴστημι* (*στα-*) are thus inflected:—

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	••	<i>Imperative.</i>
Sing.	1. ———	ἔστω	ἔσταίνῃ		
	2. ———	ἔστης	ἔσταίης		ἔσταθι
	3. .——	ἔστη	ἔσταίῃ		ἔστάτω
Dual	2. <i>ἴστατον</i>	ἴστητον	ἴσταίητον ορ -άτον		ἴστατον
	3. <i>ἴστατον</i>	ἴστητον	ἴσταίητην ορ -άτην		ἴστάτων
Plur.	1. <i>ἴσταμεν</i>	ἴστωμεν	ἴσταίημεν ορ -άμεν		
	2. <i>ἴστατε</i>	ἴστητε	ἴσταίητε ορ -άτε		ἴστατε
	3. <i>ἴστάσι</i>	ἴστωσι	ἴσταίησαν ορ -άεν		ἴστάτωσαν ορ <i>ἴστάντων</i>

Infinitive. *ἴσταναι*.

Participle. *ἴστας*, *ἴστωσα*, *ἴστος*. For the inflection see § 69, Note.

SECOND PLUPERFECT.

Dual. *ἴστατον*, *ἴστάτην*.

Plural. *ἴσταμεν*, *ἴστατε*, *ἴστασαν*.

NOTE. For an enumeration of these forms, see § 125, 4.

Enumeration of the MI-Forms.

§ 125. The forms which have this inflection are as follows:—

1. Verbs in μ with the simple stem in the present. These are the irregular *εἰμί, be, εἴμι, go, φημί, say, κεῖμαι, lie,* and *ἡμαί, sit*, all of which are inflected in § 127; with *ἥμι, say, χρή, ought*, and the deponents *ἄγαμαι, δύναμαι, ἐπίσταμαι, ἔρδμαι, κρέμαμαι*.
2. Verbs in μ with reduplicated present stems (§ 121, 3). These are *ἴστημι, τίθημι*, and *δίδωμι*, inflected in § 123, *ἴημι*, inflected in § 127, *δίδημι*, rare for *δέω, bind*, *κιχρημι (χρά-), λειλ, ὀνύνημι (όνυ), benefit*. So *πίμπλημι (πλά-), fill*, and *πίμπρημι (πρά-), burn*, with μ inserted before π .
3. Second Aorists of the μ -Form. The only second aorists formed from verbs in μ are those of *ἴημι* (§ 127), of *ἴστημι, τίθημι*, and *δίδωμι* (§ 123), *ἐσβην* of *σβέννυμι*; with *ἐπιράμψην* (§ 123, 1), *ἀνάμην* or *ἀνήμην* of *ὄνύνημι*, and *ἐπλήμην* (poetic) of *πίμπλημι*.

The second aorists of this form belonging to verbs in ω are the following:—

Βαίνω (βα-), go : ἔβην, βώ, βαίνην, βῆθι, βῆναι, βάσ.

Πέτομαι (πτα-, πτε-), fly : act. (poetic) ἔπτην, (πτώ, late), πταίνην, (πτήθι, πτῆναι, late), πτάσ. Mid. ἐπτάμην, πτάσθαι, πτάμενος.

[*Τλάω*] (*τλα-*), *endure : ἔτλην, τλώ, τλαίην, τλῆθι, τλῆναι, τλάς.*

Φθύνω (φθά-), anticipate : ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.

Διδράσκω (δρα-), run : ἔδρᾶν, ἔδρας, ἔδρα, &c., δρῶ, δρᾶς, δρᾶ, &c., δραίην, δρᾶναι, δρᾶς. Only in composition. (See Note 1.)

Κτείνω (κτα-, κτεν-), kill : (poetic) ἔκταν, ἔκτας, ἔκτα, ἔκταμεν, part. κτάς.

'Αλίσκομαι (άλ-), be taken : ἔάλων ορ ήλων, was taken, ἄλω, ἄλοίην, ἄλωναι, ἄλους. (See Note 2.)

Βιύω (βιώ-), live : ἔβιων, βιώ, βιώην (not -οίην); βιῶναι, βιούς.

Γνωστκω (γνο-), know : ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.

Δύω (δυ-), enter : ἔδυν, entered, δύω, δύναι, δύς (§ 123).

Φύω (φυ-), produce : ἔφυν, was produced, αρι, φύω, φῦναι, φύς (like ἔδυν).

Note 1. Second aorists in η or $\alpha μην$ from stems in α are inflected like *ἴστην* or *ἐπιράμην*; but *ἔδρᾶν* substitutes \bar{a} (after ρ) for η , and *ἔκταν* is irregular.

NOTE 2. The second aorists of *γέθημι*, *ἴημι*, and *δίδωμι* do not lengthen ε or ο of the stem (§ 121, 1) in the indicative (dual and plural) or Imperative (*είρον*, *είμεν*, &c. being augmented): in the infinitive they have *θείναι*, *είναι*, and *δοῦναι*, and in the imperative *θέσ*, *ἔσ*, and *δόσ* (§ 121, 2, b). The others from stems in ο are inflected like *ἔγνων*, as follows:—

Indic. *ἔγνων*, *ἔγνως*, *ἔγνωτον*, *ἔγνώτη*, *ἔγνωμεν*, *ἔγνωτε*, *ἔγνωσαν*.
 Subj. *γνῶ* (like δῶ). Opt. *γνώίην* (like δοίην). Imperat. *γνώθι*, *γνώτω*, *γνώτον*, *γνώτων*, *γνώτε*, *γνώτωσαν* or *γνώτωρ*. Inf. *γνώναι*. Part. *γνώσ* (like δούς).

4. *Second Perfects and Pluperfects of the μι-Form.* The following verbs have these forms in Attic Greek, even in prose:—

Ἴστημι (στα-); see § 123, 2 (paradigm).

Βαίνω (βα-), *go*; 2 pf. *βεβᾶστι*, subj. *βεβῶστι*, inf. *βεβάναι*, part. *βεβῶς*.

Γίγνομαι (γεν-, γα-), *become*, 2 pf. *γέγονα*, *am*.

Θηντκω (θαν-, θνα-), *die*; 2 pf. *τέθνατον*, *τέθναμεν*, *τέθνατε*, *τεθνάστι*, opt. *τεθνάην*, imper. *τεθνάθι*, *τεθνάτω*, inf. *τεθνάναι*, part. *τεθνεώς*; 2 plur. *ἐτέθνασαν*.

Δεῖδω (δι-), *Epic in pres., fear*, Attic 2 pf. *δέδια*, 2 plur. *ἐδεδίειν*, both regular in indic., also 2 pf. *δέδιμεν*, *δέδιτε*, 2 plur. *ἐδέδισαν*; subj. *δεδίη*, *δεδίωστι*, opt. *δεδιείη*, imper. *δέδισθ*, inf. *δεδιέναι*, part. *δεδιώς*.

[*Εἴκω*] (*εἰκ-*), 2 pf. *ἔοικα*, *seem*; also 2 pf. *ἔοιγμεν*, *εἴξαστι* (for *ἔοικάστι*), part. *είκως*, used with the regular forms of *ἔοικα*, *ἔφκειν* (see Catalogue). •

Οἶδα (ἰδ-), *know*; see § 127 (paradigm).

5. *Verbs in νυμ, with νν (after a vowel, νν) added to the verb stem in the present.* These are all inflected like *δείκνυμι* (§ 123), and, with the exception of *σβέννυμι*, *quench* (§ 125, 3), have no μι-forms except in the present and imperfect.

Dialectic Forms of Verbs in MI.

§ 126. 1. Homer and Herodotus have many forms in which verbs in *ημι* (with stems in ε) and *ωμι* have the inflection of verbs in εω and οω; as *τιθεῖ*, *διδοῖς*, *διδοῖ*.

2. When the 2 aor. subj. act. is uncontracted in Homer, the final vowel of the stem is generally lengthened, ε (or α) to ει or η, ο to ω, while the connecting vowels η and ω are shortened to ει.

and ο in the dual and plural, except before σι (for νσι). Thus we find :—

(Stems in α.)	
βείω (Attic βεῖν for βα-ω)	θείης, θήγες
στήργεις	θείη, θήη, δν-ήη
στήρη, βέη, βέη, φθήη	θείομεν
στήρεον	
στήρομεν, στείομεν, also στέωμεν	(Stems in ο.)
στήρωσι, στείωσι, φθέωσι	γνώω
(Stems in ε.)	γνώης
θείω, ἐφ-είω	γνώη, δώη, δώησιν
	γνώομεν, δώομεν
	γνώωσι, δώωσι

3. Homer has μεναι or μεν (the latter only after a short vowel) for ναι in the infinitive.

Irregular Verbs of the MI-Form.

§ 127. The verbs εἰμί, be, εἶμι, go, ἴημι, send, φημί, say, ὡμαί, sit, κείματι, lie, and the second perfect οἶδα, know, are thus inflected.

I. Εἰμί (stem εσ-, Latin es-sc), be.

PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἰμί	ἄ	εἴην	
	2. εἰ	ής	εἴης	ἴσθι
	3. ἔστι	ή	εἴη	ἴστω
Dual	2. ἔστόν	ήτον	εἴητον, εἴτον	ἴστον
	3. ἔστόν	ήτον	εἴητην, εἴτην	ἴστων
Plur.	1. ἔστιν	ῶμεν	εἴημεν, εἴμεν	
	2. ἔστι	ήτε	εἴητε, εἴτε	ἴστε
	3. εἰσί	ῶστ	εἴησανθ' εἰεν	ἴστωσαν, ἴστων, ὄντων

Infinitive. εἶναι.

Partic. ὄν, οὖσα, ὄν,
gen. ὄντος, οὖσης, ἀτc.

	IMPERFECT.	FUTURE INDIC.
Sing.	1. ἦν or ἦ 2. ἦσθα 3. ἦν	ἔσομαι ἴση, ίσει ἴσται,
	2. ἦστον or ἦτον 3. ἦστην or ἦτην	ἴστεσθον ἴστεσθον
	1. ἦμεν 2. ἦτε or ἦστε 3. ἦσαν	ἴσόμεθα ἴστεσθε ἴστονται
Plur.	1. ἦν or ἦσθα 2. ἦστον or ἦτον 3. ἦσαν	ἴσται

Fut. Opt. ἔσοιμην, ἔσοιο, ἔσοιτο, &c. regular.

Fut. Infinitive. ἔστεσθαι.

Fut. Partic. ἔσόμενος.

Verb. Adj. ἔστέον (*συν-εστέον*).

NOTE. Homeric forms are :—

Pres. Indic. εἰλ or ἔστι for εἰ, εἰμέν for ἔσμεν, εᾶστι for εἰστι.

Imperf. ἦα, ἥα, ἔον (in 1 pers. sing.); ἔησθα (2 pers.); ἥει, ἔην, ἔην (3 pers.); ἔσαν (for ἔσαν).

Future. ἔστομαι, &c., with ἔστείται; and ἔστει.

Subj. ἔω, &c., ἔστι; also εἴω. *Opt.* ἔστις, ἔστι.

Imper. ἔστο (tho regular form, § 116, 1).

Infinitive. ἔμμεναι, ἔμεναι, ἔμεν. *Partic.* ἔών, ἔοῦσα, ἔόν.

II. Εἰμι (stein i-, Latin *i-re*), go.

PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἰμι 2. εἰ 3. εἰστι	ἴω ἴησι ἴη	ἴοιτην (ἴοιμι) ἴοισι ἴοι	ἴθε ἴτω
	2. ἔτον	ἴητον	ἴοιτον	ἴτον
	3. ἔτον	ἴητον	ἴοιτην	ἴτων
Plur.	1. ἔμεν 2. ἔτε 3. ἔστω	ἴωμεν ἴητε ἴωσι	ἴοιμεν ἴοιτε ἴοιεν	ἴτε ἴτωσαν or ίόντων

Infinitive. ιέναι.

Partic. ιών, ιοῦσα, ιόν,
gen. ιόντος, ιούσης, &c.

IMPERFECT.

Sing.	Dual.	Plural.
1. ἦν or ἦται		ἦμεν or ἦταινεν
2. ἦεις όρ ἦεισθα	ἦειτον or ἦτον	ἦειτε or ἦτε
3. ἦει or ἦειθ	ἦείτην or Ἠτην	ἦεσταν or Ἠσταν

Verb. Adj. ἵτος, ἵτεον, ἵτητεον.

NOTE 1. Homer has a future εἰσομαι and aorist εἰσάμην (or εἰσατάμην); and the following:—Pres. Indic. εἰσθα for εί. Imperf. ἦται, ἦτον (in 1 pers. sing.); ἦτε, ἦτε, ἰτε, (in 3 pers.); ἵτην (in dual); ἦμεν, ἦτον, ἦσταν (ἡσαν), ἷσταν (in plural).

Subj. ἦσθα, ἦσται. Opt. ιείη (for ιοι.) Infin. ι-μεναι or ι-μεν (for ι-έναι), rarely ιμεναι.

NOTE 2. The present εῖμι generally has a future sense, shall go, taking the place of a future of ἔρχομαι, whose future ἐλεύσομαι is not often used in Attic prose.

III. "Ιημι (stem έ-), send.

(Fut. ἦσω, Aor. ἦκα, Perf. εἶκα, Perf. Pass. and Mid. εῖμαι, Aor. Pass. εῖθην.)

ACTIVE.

Present.

Indic. ιημι, inflected like τίθημι; but 3 pers. plur. ιᾶσται.

Subj. ιῶ, ιῆσ, ιῆ, &c. Opt. ιείην, ιείης, ιείη, &c. (See N. 1.)

Imper. ιει, ιέτω, &c. Infin. ιέναι. Partic. ιείς.

Imperfect.

Ιειν, ιεις, ιει; ιέτον, ιέτην; ιέμεν, ιέτε, ιέσταν. Also ιηπν (in ήφιην, § 105, N. 3), and ιη (Hom.). See ἀφίημι.

Future.

ἦσω, ἦσταις, ἦσται, &c., regular.

First Aorist.

ἦκα, ἦκας, ἦκε, &c. only in indicative.

Perfect (in compos.).

εἶκα, εἶκας, εἶκε, &c.

Second Aorist (generally in compos.).

Indic. No singular: Dual, εἶτον, εἴτην: Plur. εἴμεν, εἴτε, εἴσαν.

Subj. ὁ, ἡς, ἥ; ἥτον, ἥτον; ὅμεν, ἥτε, ὅστι.

Opt. εἴην, εἴης, εἴη; εἴητον, εἴήτην; εἴημεν θτ εἴμεν, εἴητε ορ εἴτε, εἴησαν ορ είεν.

Imper. ἔσ, ἔτω; ἔτοι, ἔτων; ἔτε, ἔτωσαν ορ ἔντων.

Infin. εἴναι. *Partic.* εἴς, εἴσα, ἔν.

PASSIVE AND MIDDLE.

Present.

Indic. ιέμαι. *Subj.* ιῶμαι. *Opt.* ιεύμην. *Imper.* ιεσο ορ ιον. *Infin.* ιεσθαι. *Partic.* ιέμενος. (All regular like τίθεμαι, &c.)

Imperfect.

ιέμην, inflected regularly like ἐτέθέμην.

Fut. Middle (in compos.).

First Aorist Middle (in compos.).

ἡσομαι, &c.

ἡκάμην (only in Indic.)

Perfect and Pluperfect (in compos.).

Perf. Ind. είμαι. *Imperat.* εἴσθω. *Inf.* εΐσθαι. *Partic.* είμενος.

Plup. εἴμην, είσο, εἴτο, &c.

Second Aorist Middle (generally in compos.).

Ind. εἴμην, είσο, εἴτο; εἴσθον, εἴσθην; εἴμεθα, είσθε, είντο.

Subj. ὅμαι, ἥ, ἥται; ἥσθον; ὅμεθα, ἥσθε, ὅνται.

Opt. εἴμην, είο, εἴτο; είσθον, είσθην; εἴμεθα, είσθε, είντο.

(See N. 1.)

Imper. οὐ, ἔσθω; ἔσθον, ἔσθων; ἔσθε, ἔσθωσαν ορ ἔσθων.

Infin. ἔσθαι. *Partic.* ἔμενος.

Aorist Passive (in compos.).

Ind. εἰθην (augmented). *Subj.* ἔθω. *Part.* ἔθεις.

Future Passive (in compos.).

Verb. Adj.

ἔθήσομαι, &c.

ἔτος, ἔτεος.

NOTE 1. The optatives ἀφίοιτε and ἀφίουεν, for ἀφιείπτε and ἀφιείεν, and πρόσιτο, πρόσισθε, and πρόσιντο (also accented προσίτο, &c.), for προέιτο, προέισθε, and προείντο, sometimes occur. For similar forms of τίθημι, see § 122, N. 1.

NOTE 2. Homer has aor. ἦκα for ἥκα; ἔμεν for εἶναι; ἔναν, ἔμεν,
ἔντο, &c., by omission of augment, for εἴσαν, εἴμην, εἴπο, &c., in
indicative.

IV, Φημέ (stem φᾶ-), say.

Present.

Indic. φημί, φής, φησί; φάτόν, φατόν; φάμεν, φάτέ, φᾶσι.

Subj. φῶ, φῆς, φῆ, &c. *Opt.* φαίην, φαίης, φαίη, &c.

Imper. φάθι ορ φαθί, φάτω; φάτον, φάτων, &c.

Infin. φάναι. *Partic.* (not Attic) φάς, φᾶσα, φάν; gen.
φάντος, φάσης, &c.

Imperfect.

ἔφην, ἔφησθα ορ ἔφης, ἔφη; ἔφατον, ἔφάτην; ἔφαμεν, ἔφατε,
ἔφασαν.

Future.

φήσω, φήσειν, φήσων. ἔφησα, φήσω, φήσαιμι, φῆσαι, φήσας.

Verbal Adj. φατός, φατέος.

Aorist.

A perf. pass. imperative πεφάσθω occurs, and part. πεφασμένος.

NOTE. Homer has Pres. *Indic.* φῆσθα for φῆς; *Impf.* φῆν, φῆς ορ
φῆσθα, φῆ, ἔφαν and φάν (for ἔφασαν and φάσαν). He has also some
middle forms: *Pres.* *Imperat.* φάσι, φάσθω, φάσθε; *Infin.* φάσθαι;
Partic. φάμενος; *Imperfect*, ἔφάμηη ορ φάμηη, ἔφατο ορ φάτο, ἔφαντο
and φάντο; all with active sense.

V. Ήμαι (stem ήσ-), sit.

(Chiefly poetic in simple form: in Attic prose κάθημαι is
generally used.)

Present (with form of Perfect).

Ind. ήμαι, ήσαι, ήσται; ήσθον; ήμεθα, ήσθε, ήνται. *Imperat.*
ήσο, ησθω, &c. *Infin.* ήσθαι. *Partic.* ήμενος.

Imperfect (with form of Pluperfect).

ήμην, ήσο, ήστο; ήσθον, ήσθην; ήμεθα, ήσθε, ήντο.

Κάθημαι is thus inflected:—

Present.

Ind. κάθημαι, κάθησαι, κάθηται (not καθ-ησται); κάθησθον;
καθήμεθα, κάθησθε, κάθηται. *Subj.* καθῶμαι, καθῆ, καθῆται, &c.

Opt. καθοίμην, καθοῖ, καθῶτο, &c. *Imperat.* κάθησο (or κάθου), καθήσθω, &c. *Inf.* καθῆσθαι. *Partic.* καθήμενος.

Imperfect.

ἐκαθήμην, ἐκάθησο, ἐκάθητο, &c., also καθήμην, καθῆσο, καθῆστο and καθῆτο, &c.

NOTE. Homer has *ἔσται* and *εἴσται* (for *ἡνται*), *ἔστο* and *εἴστο* (for *ἡντο*).

VII. *Kεῖμαι* (stem *κει-*, *κε-*), *lie*.

Present (with form of Perfect). *Indic.* κεῖμαι, κεῖσαι, κεῖται : κεῖσθον ; κείμεθα, κεῖσθε, κεῖται. *Subj.* and *Opt.* These forms occur : κέηται, δια-κέησθε, κέοιτο, προσ-κέοιντο. *Imper.* κεῖσο, κεῖσθω, &c. *Infin.* κεῖσθαι. *Partic.* κείμενος.

Imperf. ἐκείμην, ἐκείσο, ἐκεῖτο ; ἐκείσθον, ἐκείσθην ; ἐκείμεθα, ἐκείσθε, ἐκείντο.

Future. κείσομαι, regular.

NOTE. Homer has κέαται, κείαται, and κέονται, for κεῖται ; κέσκετο for ἐκεῖτο ; κέστο and κείατο for ἐκείντο ; subj. κήται.

VIII. *Oἶδα* (stem *ἰδ-*), *know*.

(*Oἶδα* is a second perfect of the stem *ἰδ-* : see *εἶδον* in Catalogue, and § 125, 4.)

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. οἶδα	εἰδῶ	εἰδείην	
	2. οἶσθα	εἰδῆς	εἰδείης	Ισθι
	3. οἶδε	εἰδῆ	εἰδείη	Ιστω
Dual	2. Ιστοῖ	&c.	&c.	Ιστοῖ
	3. Ιστοῖ	regular	regular	Ιστων
Plur.	1. Ιστεν			Ιστε
	2. Ιστε			Ιστων
	3. Ιστᾶται			Ιστωσαν

Infinitive. εἰδέναι.

Participles. εἰδώς, εἰδνια, εἰδός, gen. εἰδότος, εἰδνιας, (§ 68).

SECOND PLUPERFECT.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ὥδειν ορ ὥδη		ἥδειμεν ορ ὥσμεν
2. ὥδεισθα ορ ὥσησθα, ἥδεις ορ ὥδης	ἥδειτον ορ ὥστον	ἥδειτε ορ ὥστε
3. ὥδει(ν) ορ ὥδη	ἥδειτην ορ ὥστην	ἥδεσαν ορ ὥσταν
<i>Future.</i> εἰσομαι, &c., regular.		<i>Verbal Adj.</i> ιστέον.

NOTE. Homer has ἥδμεν for ἥσμεν in perf.; ὥδεα, ὥδεε, ὥδέατε, and ἡείδης, ἡείδη, ἴσαν, in pluperfect; ἥδμεναι and ἥδμεν in infin.; ἥδνια for εἰδνια in the participle; and fut. εἰδήσω.

PART III.

FORMATION OF WORDS.

- § 128. 1. (*Simple and Compound Words.*) A *simple* word is formed from a single stem ; as λόγος (from stem λεγ-), *speech*, γράφω, (γραφ-), *write*. A *compound* word is formed by combining two or more stems ; as λογογράφος, (λογο-, γραφ-), *writer of speeches*.
2. (*Verbals and Denominatives.*) (a) When a noun or adjective is formed directly from a root (§ 32, Note), or from a stem which appears as the stem of a verb, it is called a *verbal* or *primitive* ; as ἀρχή (stem ἀρχα-), *beginning*, formed from ἀρχ-, stem of ἀρχω ; γραφεῖς, (γραφεν-), *writer*, γράμμα (γραμματ-), *written document*, γραφικός (γραφικο-), *able to write*, all from γραφ-, stem of γράφω, *write* ; ποιητής, *poet (maker)*, ποίησις, *poesy*, ποιήμα, *poem*, ποιητικός, *able to make*, from ποιε-, stem of ποιέω, *make* : so δίκη (δικω-), *justice*, from the root δικ- ; κακός, *bad*, from κακ-.
- (b) When a noun, adjective, or verb is formed from the stem of a noun or adjective, it is called a *denominative* or *derivative* ; as βασιλεία, *kingdom*, from βασιλε(υ)- (§ 53, 3, N. 1) ; ἀρχαῖος, *ancient*, from ἀρχα- (stem of ἀρχή) ; δικαιοσύνη, *justice*, from δικαιο- ; τιμᾶ-ω, *honour*, from τιμά, stem of the noun τιμή.
3. (*Suffixes.*) Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called *suffixes*. Thus in § 128, 2, final -ει- in ἀρχα-, εν- in γραφεν-, ιδ- in γραφιδ-, μα- in γράμμα-, ματ- in γραμματ-, ικο- in γραφικο-, &c. are suffixes.

NOTE 1. The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending (§ 16); as in γράμ-μα for γραφ-μα (§ 16, 3).

NOTE 2. The final vowel of a stem is sometimes lengthened or modified and sometimes dropped before a suffix. An interior vowel may also be modified; as in λόγ-ο-ς (*λέγ-*).

SIMPLE WORDS.

I.—NOUNS, ADJECTIVES, AND ADVERBS.

§ 129. The chief suffixes by which the stems of nouns, adjectives, and adverbs are formed are as follows:—

NOUNS.

1. The simplest and most common suffixes are ο- (nom. ος or ον) and ε- (nom. α or η). Nouns thus formed have a great variety of meanings; as λόγο-ς (*λογ-ο-*), *speech*, from λέγ- (stem of λέγω, § 128, 3, N. 2); μάχ-η (*μαχ-η-*), *battle*, from μαχ- (stem of μάχομαι, *fight*); τρόπος, *turn*, from τρέπ- (stem of τρέπω, *turn*).

2. (*Agent.*) The following suffixes denote the *agent* in verbs, and the person concerned with *anything* in denominatives:—

(a) εύ- (nom. εύς): γραφ-εύ-ς, *writer*, from γραφ- (*γράφω*); γον-εύ-ς, *parent*, from γεν-; ἵππ-εύ-ς, *horseman*, from ἵππο- (*ἵππος*). See §. 128, 3, N. 2.)

(b) τήρ- (nom. τήρ): σωτήρ, *saviour*, from σω- (*σώω, σώζω, save*); τορ- (nom. τωρ): ρήτωρ, *orator*, from ρέ- (*έρέω, ἔρω, shall say*).

τα- (nom. της): ποιητης, *poet (maker)*, from ποιε- (*ποιέω*).

To these correspond the following feminine forms:—τείρα- (nom. τείρα), τρια- (nom. τριά), τριθ- (nom. τρίς), τις- (nom. τις).

3. (*Action.*) These suffixes denote *action* (in verbs only):—

τι- (nom. τις, fem.): πίσ-τις, *belief*, from πιθ- (*πείθω, believe*).

σι- (nom. σις, fem.): λύ-σις, *loosing*, from λυ- (*λύω*).

σια- (nom. σιᾶ, fem.): δοκιμα-σιά, *testing* (*δοκιμάζω, test*).

μο- (nom. μός, masc.): σπασ-μός, *spasm* (*σπάσω, draw*).

4. (*Result.*) These suffixes denote the *result* of an action:—

μα- (nom. μα, neut.): πράγ-μα, *thing*, *act*, from πράγ- (*πράσσω, do*); φῆμα, *saying (thing said)*, from φέ- (*fut. ἔρω*).

ει- (nom. ος, neut.): λάχεις (*λαχεῖσ-*), *lot*, from λαχ- (*λαγχάνω, gain by lot*); γενος (*γενεῖσ-*), *race*, from γεν- (*γέγονα, § 128, 3, N. 2*).

5. (*Means or Instrument.*) This is denoted by

τρο- (nom. *τρον*, Latin *trum*): ἀρο-τρον, *plough*, *aratum*, from ἀρο- (ἀρώ, *plough*); λύ-τρον, *ransom*, from λυ- (λύω).

6. (*Place.*) This is denoted by these suffixes:—

τηριο- (nom. *τήριον*, only verbals): δικασ-τέριον, *court-house*, from δικια- (δικάζω, *judge*).

ειο- (nom. *ειον*, only denom.): κουρείον, *barber's shop*, from κουρεύ-ς, *barber*.

ἀν- (nom. *ἀν*, masc., only denom.): ἀνδρών, *men's apartment*, from ἀνήρ, gen. ἀνδρός, *man*; ἀμπελῶν, *vineyard*, from ἄμπελος, *vine*.

7. (*Quality.*) Nouns denoting *quality* are formed by

τητ- (nom. *της*, fem.): νεά-της (νεοτητ-), *youth*, from νέο-ς, *young*.

σύνα- (nom. *σύνη*, fem.): δικαιο-σύνη, *justice*, from δικαιο-ς, *just*.

ἰα- (nom. *ἰα*, fem.): σοφ-ἰα, *wisdom* (σοφός), κακία, *vice* (κακός).

ετ- (nom. *ετ*, neut. 3 decl.): τάχ-ετ, *speed* (ταχύς, *swift*).

8. (*Diminutives.*) These are formed from noun stems by

ιο- (nom. *ιον*, neut.): παιδ-ιον, *little child*, from παιδ- (παῖς, *child*); κῆπ-ιον, *little garden* (κῆπος). Sometimes also ιδιο-, αριο-, υδριο-, υλιο- (all with nom. in *ιον*): οἰκ-ιδιον, *little house* (οἶκος).

ισκο- (nom. *ισκος*, masc.) and **ισκα-** (nom. *ισκη*, fem.): παιδίσκος, *young boy*, παιδίσκη, *young girl*; so νεανίσκος, *neaniske*.

9. (*Patronymics.*) These denote *descent* from a parent or ancestor, and are formed from proper names by the following suffixes:—

δα- (nom. *δης*, masc. paroxytone) and **δ-** (nom. *δ* for *δς*, fem. oxytone); after a consonant **ιδα-** and **ιδ-** (nom. *ιδης* and *ις*).

(a) Stems of the first declension (in *a*) add **δα-** and **δ-** directly; as Βορεά-δης, *son of Boreas*, and Βορεά-ς, gen. Βορεά-δος, *daughter of Boreas*, from Βορέας, *Boreas*.

(b) Stems of the second declension generally drop the final *o* and add **ιδα-** and **ιδ-**; as Πριαμ-ιδης, *son of Priam*, Πριαμ-ίς, gen. Πριαμίδος, *daughter of Priam*, from Πρίαμος.

(c) Stems of the third declension add **ιδα-** and **ιδ-**, those in *eu* dropping *u* before *i*; as Κέκροπ-ιδης, *son (or descendant) of Cecrops*, Κέκροπ-ίς, gen. ιδος, *daughter of Cecrops*, from Κέκροψ, gen. Κέκροπ-ος; Ἀτρεΐδης, *son of Atreus*, from Ἀτρεύ-ς, gen. Ἀτρέ-ως.

10. (*Gentiles.*) These designate a person as belonging to some country or town, and are formed by the following suffixes:—

ευ- (nom. *εύς*, masc.): Ἐρετριεύς, *Eretrian* ('Ἐρετρία).

τε- (nom. *της*, masc. parox.): Τεγεά-της, *of Tegea* (Τεγέα).

ADJECTIVES.

11. The simplest adjective suffixes are *ο-* and *α-* (nom. masc. *ος*; fem. *η*, *α*, or *ος*; neut. *ον*): *σοφός*, *σοφή*, *σοφόν*, *wise*; *κακός*, *bad*.

12. Adjectives signifying *belonging* or *related* in any way to a person or thing are formed from noun stems by the suffix *ιο-* (nom. *ιος*): *οὐράνιος*, *heavenly* (*οὐρανός*), *δίκαιος*, *just* (*δίκαι-*), *Αθηναῖος*, *Athenian* (*Αθῆναι*, stem *Αθηνα-*).

13. (a) Verbals denoting *ability* or *fitness* are formed by *ικο-* (nom. *ικός*), sometimes *τικο-* (*τικός*): *ἄρχ-ικός*, *fit to rule* (*ἄρχω*), *γραφικός*, *capable of writing* or *painting* (*γράφω*), *πρακ-τικός*, *fit for action* (*practical*), from *πράγ-* (*πράσσω*).

(b) Denominatives thus formed denote *relation*, like adjectives in *ιος* (12); *πολεμ-ικός*, *of war*, *warlike* (*πόλεμος*), *βασιλ-ικός*, *kingly* (*βασιλεύς*), *φυσικός*, *natural* (*φύσις*).

14. Adjectives denoting *material* are formed by *ιω-* (nom. *ιως*, *proparox.*); as *λιθ-ιως*, *of stone* (*λίθος*);—and *εο-* (nom. *εος*, *cont.* *οῦς*), as *χρύσεος*, *χρυσοῦς*, *golden* (*χρυσός*).

15. Those denoting *fulness* (chiefly poetic) are formed by *εντ-* (nom. *εις*, *εστα*, *εν*); *χαριεις*, *graceful* (*χάρις*), gen. *χαρίεντος*.

16. *Inclination* or *tendency* is expressed by *μον-* (nom. *μων*, *μον*); *μνήμων*, *mindful* (*μνήμη*, *memory*), *τλή-μων*, *enduring* (*τλάω*, *endure*).

17. Other adjective suffixes are *νο-*, *λο-*, *ρο-*, *μο-*, or *σιμο-*, all with nom. in *ος*; *ετ-* with nom. in *ης*, *ες*.

ADVERBS.

18. Most adverbs are formed from adjectives (see §§ 74, 75).

Some are formed from noun or verb stems by adding

(a) *δέν* (or *δά*), *ηδόν*: *ἀνα-φαίν-δόν*, *openly* (*ἀνα-φαίνω*, *φαίν-*); *κυν-ηδόν*, *like a dog* (*κύων*, gen. *κυνός*).

(b) *δην* or *άδην*: *κρύβ δην*, *secretly* (*κρύπτω*, *conceal*); *συλλήθ-δην*, *collectively* (*συλλαμβάνω*, *λαβ-*, § 128, 3, N. 2).

(c) *τι*: *όνομασ-τι*, *by name* (*όνομαζω*, *όνομαδ-*, § 16, 1).

II. DENOMINATIVE VERBS.

§ 130. A verb whose stem is derived from the stem of a noun or adjective is called a *denominative* (§ 128, 2, b). The following are the principal terminations of such verbs.

1. αω (stem in α-): τιμάω, honour, from noun τιμή (τιμα-), honour.
2. εω (ε-) ἀριθμέω, count, from ἀριθμός, number.
3. οω (ο-): μισθώω, let for hire, from μισθός, pay.
4. υω (ευ-): βασιλεύω, be king, from βασιλεύς, king.
5. αῖω (αδ-): δικάζω, judge, from δίκη (δικα-), justice.
6. ιῶ (εδ-): ἐλπίζω, hope, from ἐλπίς (ἐλπιδ-), hope.
7. αινω (ἄν-): σημαίνω, signify, from σῆμα (σηματ-), sign.
8. ὑνω (ῦν-): ἡδύνω, sweeten, from ἡδύς, sweet.

COMPOUND WORDS.

(A.) FIRST PART OF A COMPOUND WORD.

§ 131. 1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

Before a consonant, stems of the first declension generally change final *a* to *o*; those of the second declension retain *o*, and those of the third add *o*. Before a vowel, stems of the first and second declension drop *a* or *o*. *E.g.*

Θαλασσο-κράτωρ (*θαλασσα-*), ruler of the sea, χορο-διδάσκαλος (*χορο-*), chorus-teacher, παιδο-τρίβης (*παιδ-*), trainer of boys (in gymnastics), κεφαλ-αλγής (*κεφαλα-*), causing headache, χορ-ηγός (*χορο-*), choregus (originally *chorus*-director); so ἰχθυο-φάγος (*ἰχθυ-*), fish-eater, φυσιολόγος, enquiring into nature.

There are many exceptions to these principles.

2. Compounds of which the first part is a verb are chiefly poetic. The verb stem may appear without change or with *σ* added before a vowel, and with *ε*, *ι* (sometimes *σι*), or *ο* added before a consonant. *E.g.*

Πειθ-αρχος, obedient to authority; πλήξ-ιππος (*πληγ-*), horse-lashing; μεγ-ε-πτόλεμος, steadfast in battle; ἀρχ-ι-τέλεων, master-builder; λιπόγαμος, marriage-leaving (adulterous).

3. A preposition or an adverb may be the first part of a compound word; as in προ-βάλλω, throw before, ἀελογία, continual talking, ἐγ-γενής, well-born.

4. The following *inseparable* particles are used only as prefixes:—

(a) *αν-* (*a-* before a consonant), called *alpha privative*, prefixed to nouns and adjectives, with a negative force, like English *un-*, Latin *in-*; as ἀν-ελεύθερος, *unfree*, ἀν-αιδής, *shameless*, ἀν-όμοιος, *unlike*, ἀ-παῖς, *childless*, ἀ-γραφος, *unwritten*, ἀ-θεος, *godless*.

(b) *δυσ-*, *ill* (opposed to *εὖ*, *well*), denoting *difficulty* or *trouble*; as δύσ-πορος, *hard to pass* (opposed to εὖ-πορος); δύσ-τυχής, *unfortunate* (opposed to εὖ-τυχής).

(c) *νη-* (Latin *ne*), a poetic *negative* prefix; as νη-ποιος, *unavenged*; νη-μερτής, *unerring*.

(d) *ἡμι-* (Latin *semi-*), *half*; as ἡμί-θεος, *demigod*.

(B.) LAST PART OF A COMPOUND WORD.

5. At the beginning of the last part of a compound noun or adjective, *ἀ*, *ε*, or *ο* (unless it is lengthened by position) is generally lengthened to *η* or *ω*. *E.g.*

Στρατ-ηγός (*στρατό-s*, *ἄγω*), *general*; ὑπ-ήκοος (*ὑπό*, *ἀκούω*), *obedient*; ἐπ-ώνυμος (*ἐπί*, *ὄνομά*), *naming or named for*. (See § 12, 2.)

6. The last part of a compound noun or adjective may be changed in form when a suffix is added (§ 129). *E.g.*

Φιλό-τιμος (*τιμή*), *honour-loving*; πολυ-πράγμαων (*πράγμα*), *meddlesome*; αὐτ-άρκης (*αὐτός*, *ἀρκέω*, *suffice*), *self-sufficient*; ἀν-αιδής (*αιδέομαι*), *shameless*; λιθο-βολία (*λίθος*, *βολή*), *stone-throwing*.

7. A compound verb can be formed *directly* only by prefixing a preposition to a verb; as *προσ-άγω*, *bring to*.

Indirect compounds (denomthatives) are formed from compound nouns or adjectives, which themselves may be compounded in various ways; as *λιθοβολέω*, *throw stones*, denom. from *λιθο-βόλος*, *stone-thrower*; *κατηγορέω*, *accuse*, from *κατ-ήγορος*, *accuser* (cf. 5). See § 105, N. 2.

(C.) MEANING OF COMPOUNDS.

§ 132. Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

1. *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. *E.g.*

Λογο-γράφος, *speech-writer* (*λέγοις γράφων*); *μισ-άνθρωπος*, *man-hating* (*μισῶν ἀνθρώπους*); *στρατ-ηγός*, *general* (*army-leading*, *στρατὸν ἄγων*); *ἀξιώ-λογος*, *worthy of mention* (*ἀξιος λόγου*); *Ισό-θεος*, *godlike* (*ἴσος θεῷ*); *τερπ-ι-κέραυνος*, *delighting in thunder* (*τερπόμενος κεραυνῷ*). So with a preposition: *ἐγ-χώριος*, *native* (*ἐν τῇ χώρᾳ*); *ἐφ-ίππιος*, *belonging on a horse* (*ἐφ' ἵππῳ*).

2. *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or determines) the second part. *E.g.*

Ἀκρό-πολις, *citadel* (*ἀκρὰ πόλις*); *ψευδό-μαντις*, *false prophet*; *ὅμο-δονλος*, *fellow-slave* (*ὅμοῦ δούλεων*); *δυσ-μαθής*, *learning with difficulty*; *ἀκν-πέτης*, *swift-flying*; *ἄ-γραφος*, *unwritten*.

3. *Possessive* or *attributive* compounds are adjectives in which the first part qualifies the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. *E.g.*

Ἄργυρο-τοξος, *with silver bow* (*ἀργυροῦ τόξον ἔχων*); *κακο-δαίμων*, *ill-fated* (*κακὸν δαίμονα ἔχων*); *ὅμο-νομος*, *having the same laws*; *ἐκατογ-κέφαλος*, *hundred-headed*; *δεκα-ετής*, *of ten years* (duration); *ἀγαθο-ειδῆς*, *having the appearance* (*εἶδος*) *of good*.

P A R T I V.

S Y N T A X.

DEFINITIONS.

§ 133. 1. EVERY sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence Δαρεῖος βασιλεύει, *Darius is king*, Δαρεῖος is the subject and βασιλεύει is the predicate.

NOTE. When any part of *εἰμί*, *be*, connects the subject with a following noun or adjective, the verb is called the *copula* (i.e. *means of coupling*), and what follows is called the predicate; as Δαρεῖος ἔστι βασιλεύς, *Darius is king*, where ἔστι is the copula. (See § 136 Rem.)

2. That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: thus, in ἔδωκε τὰ χρήματα τῷ ἀνδρὶ, *he gave the money to the man*, χρήματα is the direct object and ἀνδρὶ is the indirect (or *remote*) object.

S U B J E C T A N D P R E D I C A T E.

S U B J E C T.

§ 134. 1. The subject of a finite verb is in the nominative; as ὁ ἄνδρας ἤλθεν, *the man came*.

A verb in a *finite mood* (§ 89, N.) is called a *finite verb*.

2. The subject of the infinitive mood is in the accusative ;
 • as *τοὺς ἄνδρας φασὶν ἀπελθεῖν*, *they say that the men went away.*
3. But the subject of the infinitive is generally omitted when it is the same as the Subject or the object of the leading verb ; as *βούλεται ἀπελθεῖν*, *he wishes to go away* ; *φησὶ γράφειν*, *he says that he is writing* ; *παραινοῦμέν σοι μένειν*, *we advise you to remain.*

NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required.

The nominative of the third person is omitted :--

- (a) When it is expressed or implied in the context ;
- (b) When it is a general word for *persons* ; as *λέγουσι*, *they say, it is said* ;
- (c) When it is indefinite ; as in *δψὶ ἦν*, *it was late* ; *καλῶς ἔχει*, *it is well* ; *δηλοῖ*, *it is evident (the case shows)*.
- (d) When the verb implies its own subject ; as *κηρύσσει*, *the herald (κῆρυξ) proclaims*, *ἐσάλπιγξε*, *the trumpeter sounded the trumpet*.
- (e) With verbs like *ὕει*, *it rains*, *ἀστράπτει*, *it lightens*.

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. Such are *πρέπει* and *προσήκει*, *it is proper*, *ἴνεστι* and *ἔξεστι*, *it is possible*, *δοκεῖ*, *it seems good*.

Subject Nominative and Verb.

- § 135. A verb agrees with its subject nominative in number and person ; as (*ἐγώ*) *λέγω*, *I say*, *οὗτος λέγει*, *this man says*, *οἱ ἄνδρες λέγουσιν*, *the men say*.
2. But a nominative in the *neuter plural* regularly takes a singular verb ; as *ταῦτα ἐγένετο*, *these things happened*, *τὰ οἰκήματα ἔπεσεν*, *the buildings fell*.
3. A singular collective noun may take a plural verb ; as *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν*, *the majority voted for war*.

NOTE 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of several subjects (generally the nearest) and is understood with the rest, especially when the subjects are connected by *or* or *nor*. *E.g.*

Συμφωνοῦμεν ἔγώ καὶ ἡμεῖς, I and you agree; σοφοῖς ἔγώ καὶ σὺ ἦμεν, I and you were wise; καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε, both you and your brothers were present. Ἐμὲ οὐτε καιρὸς . . . οὐτ' ἐλπὶς οὐτε φόβος οὗτοί ἀλλοὶ οὐδένεν ἐπῆρεν.

NOTE 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under N. 1.)

PREDICATE NOUN AND ADJECTIVE.

§ 136. With verbs signifying *to be*, *to become*, *to appear*, *to be named*, *chosen*, or *considered*, and the like, a noun or adjective in the predicate is in the same case as the subject. *E.g.*

Οὐτὸς ἐστι βασιλεύς, this man is king; Ἀλέξανδρος θεὸς ὠνομάζετο, Alexander was named a God; γέρεθη στρατηγός, he was chosen general; ἡ πόλις φρούριον κατέστη, the city became a fortress; οὐτός εἰστιν εὐδαίμων, this man is happy; ἡ πόλις μεγάλη ἐγένετο, the city became great; ηὔξηται μέγας, he has grown (to be) great.

REMARK. The verbs which are here included with the copula *εἰμι* (§ 133, 1, N.) are called *copulative verbs*.

NOTE 1. The predicate *adjective* agrees with the subject in gender and number as well as in case (§ 138, end).

NOTE 2. The predicate of an infinitive with its subject accusative expressed (§ 134, 2) is in the accusative; as *θεύλεται τὸν νιὸν εἰναι σοφόν*, he wishes his son to be wise.

NOTE 3. (a) When the subject of *εἰναι* or of a copulative infinitive is omitted because it is the same as the subject nominative of the leading verb (§ 134, 3), a predicate noun or adjective which belongs to the omitted subject is generally assimilated in case to the preceding nominative; as *θεύλεται σοφὸς εἰναι*, he wishes to be wise; δ 'Αλέξανδρος ἔφασκεν εἰναι Διὸς νιός, Alexander asserted that he was a son of Zeus.

(b) It may be assimilated in the same way to a preceding genitive or dative of the object, or it may remain in the accusative; as *Κύρον ἴδιοντο ὡς προθυμοτάτου γενέσθαι*, they asked Cyrus to be as devoted to them as possible; 'Αθηναίων ἐδεήθησαν σφίσι βοηθοὺς

γενέσθαι, they asked the Athenians to become their helpers; πρέπει σοι εἴναι προθύμῳ, it becomes you to be zealous; but also συμφέρει αὐτοῖς φίλοις εἶναι, it is for their interest to be friends.

APPOSITION.

§ 137. A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition*. *E.g.*

Δαρεῖος ὁ βασιλεύς, Darius the king. Ἀθῆναι, μεγάλη πόλις, Athens, a great city. Υἱῶν τοὺς σοφούς, you, the wise ones. Ἡμῶν τῶν Ἀθηναίων, of us, the Athenians.

AGREEMENT OF ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. *E.g.*

Ο σοφὸς ἀνήρ, the wise man; τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρὶ, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἄνδρῶν, &c. Οὗτος ὁ ἀνήρ, this man; τοίπον τοῦ ἀνδρί, τούτων τῶν ἀνδρῶν. Αἱ πρὸ τοῦ στόματος νῆσες ναυμαχοῦσαι, the ships engaged in battle before the mouth (of the harbour). It includes predicate adjectives with copulative verbs, the case of which has already been considered (§ 136).

REMARK. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun, without the intervention of a verb (like the adjectives above). The predicate adjective may be connected with its noun by the copula (§ 133, 1, N.), or by a copulative verb (§ 136, Rem.) : as *ὁ ἀνὴρ ἄγαλέσ· ἔστιν, the man is good; καλεῖται ἄγαλός, he is called good;* or it may stand to its noun in any relation which implies some part of *εἰμί* ; as *πτηνὰς διώκεις τὰς ἐλπίδας, you are pursuing hopes which are winged* (i.e. *hopes being winged); δθάνατον τὴν μνήμην καταδειψύουσιν, immortal is the memory they will leave behind them* (i.e. *τὴν μνήμην οὐσαν δθάνατον); ποιεῖ τοὺς Μήδους ἀσθενεῖς, he makes the Medes (to be) weak.* See § 142, 3.

NOTE 1. (a) An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as *τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα, the good man and woman; παντὶ καὶ λόγῳ καὶ μηχανῇ, by every word and device.*

(b) But it is occasionally plural if it belongs to several singular nouns; as *σωφρόνων ἔστι καὶ ἄνδρος καὶ γυναικὸς οὗτω ποιεῖν*, *it is the part of prudent (persons), both men and women, thus to do.*

NOTE 2. (a) A predicate adjective is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male person, and commonly neuter if all denote things. Thus, *εἰδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αὐτῷ χαρά ὡτούς γεγενημένους*, *he saw that both his father and his mother, his brothers, and his own wife had been made captives; πόλεμος καὶ στάσις ὀλέθρια ταῖς πλεσίν ἔστιν, war and faction are destructive to states.*

(b) But it sometimes follows both the gender and number of the nearest or most prominent noun; as *πρόρριξος αὐτὸς, ή γυνή, τὰ παιδία, ἀπολοιμψ, may I perish root and branch, myself, my wife, my children.*

(c) A predicate adjective is sometimes neuter, being used like a noun (§ 139), even when its noun is masculine or feminine; as *καλὸν ή ἀληθεῖα, a beautiful thing is truth.*

NOTE 3. A collective noun in the singular denoting persons may take a plural participle; as *Τροίαν ἐλόντες Ἀργείων στόλος, the Argives' army having taken Troy.*

NOTE 4. (a) The principle of § 136, N. 3, applies to adjective words belonging to the omitted subject of any infinitive; as *οὐχ ὁμολογήσω ἀκλητος ἥκειν, I shall not admit that I am come unbidden; οὐκ ἔφη αὐτὸς, ἀλλ' ἔκεινον στρατηγεῖν, he said that not (he) himself, but he (Nicias) was general; he said οὐκ (έγώ) αὐτὸς (στρατηγώ) ἀλλ' ἔκεινος στρατηγεῖν, αὐτὸς being adjective (§ 145, 1) and ἔκεινος substantive.*

(b) Assimilation to a preceding dative of the object is allowed; as *ἔδοξεν αὐτοῖς συσκευασμένοις ἀείχον καὶ ἐξοπλισμένοις προιέναι, they decided to pack up what they had and arm themselves completely, and to advance; but also ἔδοξεν αὐτοῖς προφυλακὰς καταστῆσαντας συγκαλεῖν τοὺς στρατώρας, they decided to station pickets and to assemble the soldiers.* But assimilation to a genitive occurs only with copulative verbs (§ 136, Rem.).

Adjective used as a Noun.

§ 139. 1. An adjective or participle, generally with the article, may be used as a noun; as *ὁ δίκαιος, the just man; φίλος, a friend; κακή, a base woman; τὸ μέσον, or μέστον, the middle; οἱ κακοί, the bad; τῶν κρατούντων,*

of those in power ; κακά, evils ; οἱ γραψάμενοι Σωκράτην, those who indicted Socrates, the accusers of Socrates.

NOTE. In some cases, a noun is distinctly implied ; as *τῇ ὑστεραίᾳ* (*sc. ἡμέρᾳ*), *on the next day*.

2. The neuter singular of an adjective^{*} with the article is often used as an abstract noun ; as *τὸ καλόν, beauty* (= *κόλλος*), *τὸ δίκαιον, justice* (= *δικαιοσύνη*).

THE ARTICLE.

Homerical Use of the Article.

- § 140. In the oldest Greek (as in Homer) the article appears generally as a demonstrative or personal pronoun, sometimes as a relative. *E.g.* .

Τὴν δὲ ἐγώ οὐ λύσω, but I will not free her ; τοῦ δὲ κλίνε Φοῖβος Απόλλων, and Phoebus Apollo heard him ; δέ γὰρ ἤλθε θοὰς ἐπὶ νῆσος Αχαιῶν, for he came to the Achaeans' swift ships. As relative : πυρὰ πολλὰ τὰ καίστο, many fires which were burning.

Attic Use of the Article.

- § 141. In Attic Greek the article generally corresponds to the English definite article *the* ; as *ὁ ἄνήρ, the man* ; *τῶν πόλεων, of the cities* ; *τοῖς Ἑλλησιν, to the Greeks*.

NOTE 1. The Greek uses the article in certain cases in which the English generally omits it ; thus

(a) Often with proper names ; as *ὁ Σωκράτης* or *Σωκράτης, Socrates*.

(b) Very often with abstract nouns ; as *ἡ ἀρετή, virtue*, *ἡ δικαιοσύνη, justice* ; *ἡ εὐλάβεια, caution*. But *ἀρετή*, &c. may be used in the same sense.

(c) Regularly with nouns qualified by a demonstrative or possessive pronoun ; as *οὗτος ὁ ἄνήρ, this man* ; *ὁ ἔμος πατέρ, my father* ; *περὶ τῆς ἡμετέρας πόλεως, about our state*. (See § 142, 4 ; § 147.) So with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends ; as *ὁ πατέρ μου, my father* (§ 142, 4, N. 2) ; *ὁ ἔμωτον πατέρ, my own father* (§ 142, 1, Note) ; *οὗτοις πατέρ, their father*.

NOTE 2. The article is sometimes used where we use a possessive pronoun ; as *ἔρχεται Μανδάνη πρὸς τὸν πατέρα, Mandane comes to her father* (lit. *to the father*).

NOTE 3. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an attributive adjective; as *οἱ τότε ἀνθρωποι*, *the men of that time*; *τοῦ πάλαι Κάδμου*, *of ancient Cadmus*; *οἱ ἐν ἀστεῖ Ἀθηναῖοι*, *the Athenians in the city*.

Position of the Article.

§ 142. 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as *ὁ σοφὸς ἄνήρ*, *the wise man*; *τῶν μεγάλων πόλεων*, *of the great cities*.

NOTE. This applies to possessive pronouns and all expressions which have the force of attributive adjectives (§ 141, N. 3), and to dependent genitives (except partitives and the genitive of a personal pronoun); as *ὁ ἔμος πατέρ, my father*; *ἡ σὴ μήτηρ, thy mother*; *ὁ ἑμαυτοῦ πατέρ, my own father*; *οἱ ἐν ἀστεῖ ἀνθρωποι, the men in the city*; *εἰς τὴν ἐκείνων πόλιν, into their city*; *οἱ τῶν Θηβαίων στρατηγοί, the generals of the Thebans*. See notes after 4.

Two or even three articles may thus stand together; as *τὰ τῆς τῶν πολλῶν ψυχῆς ὅμματα*, *the eyes of the soul of the multitude*.

2. The article together with any of these qualifying expressions may follow the noun, in which case the noun itself may have another article before it. *E.g.*

'Ο ἀνήρ ὁ σοφός, οὐ ἀνήρ ἡ σοφός, *the wise man* (not, however, *ὁ ἀνήρ σοφός*, see § 142, 3; *αἱ πόλεις αἱ δημοκρατούμεναι*, *the states which are under democracies*; *ἀνθρωποι οἱ τότε*, *the men of that time*; *πρὸς ἀδικίαν τὴν ἄκρατον*, *with regard to pure injustice*.

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, and some part of *εἰμί, be*, is implied. *E.g.*

'Ο ἀνήρ σοφός οὐ σοφός ὁ ἀνήρ (sc. ἐστίν), *the man is wise, or wise is the man*; *πολλοὶ οἱ πανούργοι*, *many are the evil-doers*; *ἔφημέρους γε τὰς τύχας κεκτήμεθα*, *we possess our fortunes for a day* (sc. οὕτας). (See § 138, Rem.)

The predicate force of such adjectives can often be expressed by a periphrasis; as *ταῦς λόγοις βραχυτέροις ἔχρητο*, *the words which he used were shorter, lit. he used the words (being) shorter*.

4. When a demonstrative pronoun qualifies a noun with the article, it takes the position of a predicate adjective (3), and either precedes the article or follows the noun. *E.g.*

Οὗτος ὁ ἀνήρ, this man, or ὁ ἀνήρ οὗτος (never ὁ οὗτος ἀνήρ). Περὶ τούτων τῶν πόλεων, about these cities.

NOTE 1. The *partitive* genitive (§ 168) regularly has the predicate position (3), and either precedes or follows the governing noun and its article; as *οἱ κακοὶ τῶν πολιτῶν*, or *τῶν πολιτῶν οἱ κακοί*, *the bad among the citizens* (rarely *οἱ τῶν πολιτῶν κακοί*). Even the other forms of the adnominal genitive occasionally have this position, as *τῶν παλαιῶν ἡ φιλοσοφία*, *the philosophy of the ancients*.

NOTE 2. A dependent genitive of a *personal* pronoun (whether *partitive* or not) has the predicate position (3); as *ἡ μῶν ἡ πόλις* or *ἡ πόλις ἡ μῶν*, *our city* (not *ἡ ἡ μῶν πόλις*); but *ἡ τούτων πόλις* (§ 142, 1, Note); *these men's city* (not *ἡ πόλις τούτων*).

NOTE 3. The adjectives *ἄκρος*, *μέσος*, and *ἔσχατος*, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of what their nouns denote; as *μέσην ἡ ἀγορά*, *the middle of the market* (while *ἡ μέση ἀγορά* would mean *the middle market*); *ἄκρα ἡ χείρ*, *the extremity of the hand*. The article here may be omitted.

NOTE 4. *Αὐτός*, when it is intensive (§ 145, 1), has the predicate position (3); as *αὐτὸς ὁ ἀνήρ* or *ὁ ἀνήρ αὐτός*, *the man himself*. But *ὁ αὐτὸς ἀνήρ*, *the same man* (§ 79, 2).

Pronominal Article in Attic Greek.

- § 143. In Attic prose the article retains its original demonstrative force chiefly in the expression *ὁ μέν . . . ὁ δέ*, *the one . . . the other*. *E.g.*

'Ο μὲν οὐδὲν, ὁ δέ πολλὰ κερδαίνει, *one man gains nothing, another gains much.* Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δὲ εὐτυχεῖς, *some must be unfortunate, and others fortunate.*

NOTE 1. The neuter *τὸ μέν . . . τὸ δέ* may be used adverbially, *partly . . . partly*.

NOTE 2. 'Ο δέ, &c., sometimes means *and he, but he, &c.*, even when no *ὁ μέν* precedes: as 'Ινάρως 'Αθηναίους ἐπηγάγειο· οἱ δέ . . . ἥλθον, *Inaros called in Athenians; and they came.*

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

§ 144. 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

NOTE. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μοῦ, μοί, μέ.

2. Of the pronouns of the third person, οὗ, οἱ, ἡ, σφῶν, σφίσι, &c., the only forms used in Attic prose are οἱ (rarely οὗ) and the plurals. Here they are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. *E.g.*

Φοβούνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν, *they fear that the Athenians may attack them; ἐδόντο ὑμῶν μὴ σφᾶς περιορᾶν φθειρομένους, they begged you not to see them destroyed.* See § 79, 1, N. 1.

§ 145. 1. *Aὐτός* in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*, like *ipse*. This is always its force in the nominative of all numbers, except when it is preceded by the article and means *the same* (§ 79, 2). *E.g.*

Αὐτὸς ὁ στρατηγός, *the general himself;* ἐπ' αὐτοῖς τοῖς αἰγαλοῖς, *on the very coasts;* ἐπιστῆμη αὐτή, *knowledge itself.* (See § 142, 4, N. 4.)

NOTE. A pronoun with which *aὐτός* agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (sc. ἆρει), *you did this yourselves.* So αὐτὸς ἔφη (*ipse dixit*), *himself (the master) said it.*

2. The *oblique cases* of *aὐτός* are the ordinary personal pronouns of the third person. *E.g.*

Στρατηγὸν αὐτὸν ἀπέδειξεν, *he designated him as general.*

REFLEXIVE PRONOUNS. 6

§ 146. The reflexive pronouns refer to the subject of the clause in which they stand. Sometimes in a dependent clause they are *indirect reflexives*

(§ 144, 2), and refer to the subject of the leading verb. *E.g.*

Γνῶθι σαυτόν, know thyself; ἐπέσφαξεν ἑαυτόν, he slew himself; τὰ ἄριστα βουλεύεσθε ὑμῖν αὐτοῖς, take the best counsel for yourselves. 'Ο τύραννος νομίζει τοὺς πολίτας ἴπηρετείν ἑαυτῷ, the tyrant thinks that the citizens are his own servants (here οἱ or even αὐτῷ might have been used).

POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the possessive genitive of the personal pronouns; as ὁ ἡμέτερος πατέρ^{is} (= ὁ πατήρ ἡμῶν), our father. The possessive is regularly preceded by the article.

DEMONSTRATIVE PRONOUNS.

§ 148. Οὗτος and ὅδε, *this*, generally refer to what is near in place, time, or thought; ἐκεῖνος, *that*, refers to what is more remote.

INTERROGATIVE PRONOUN.

§ 149. 1. The interrogative τίς; *who?* *what?* may be either substantive or adjective; as τίνας εἶδον; *whom did I see?* or τίνας ἄνδρας εἶδον; *what men did I see?*

2. Τίς may be used both in direct and in indirect questions; as τί βούλεται; *what does he want?* ἔρωτά τί βούλεσθε, *he asks what you want* (§ 241, 1).

In indirect questions, however, the relative ὃςτις is more common; as ἔρωτά ὃ τι βούλεσθε.

INDEFINITE PRONOUN.

§ 150. The indefinite τίς generally means *some*, *any*, and may be either substantive or adjective; as τοῦτο

λέγει τις, some one says this; ἄνθρωπος τις, some man. It is sometimes nearly equivalent to the English *a* or *an*; as *εἶδον ἄνθρωπόν τινα, I saw a certain man, or I saw a man.*

RELATIVE PRONOUNS.

§ 151. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. *E.g.*

Εἶδον τοὺς ἄνδρας οἵειστερον ἤλθον, I saw the men who came afterwards; οἱ ἄνδρες οὓς εἶδες ἀπῆλθον, the men whom you saw went away.

NOTE 1. The relative follows the person of the antecedent; as *ὑμεῖς οἱ τοῦτο ποιεῖτε, you who do this; ἐγὼ ὃς τοῦτο ἐποίησα, I who did this.*

NOTE 2. A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun; as *τὸ πλῆθος οἵπερ δικάσουσιν, the multitude who will judge.* (Cf. § 138, N. 3.)

Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (§ 229). *E.g.*

Ἐλαβεν ἀ ἔβούλετο, he took what he wanted; ἐπειθεν ὅπόσους ἐδύνατο, he persuaded as many as he could; ἀ μὴ οἴδα οὐδὲ οἴομαι εἰδέναι, what I do not know I do not even think I know; ἐγὼ καὶ δύν ἐγὼ κρατῶ μενοῦμεν παρὰ σοι, I and those whom I command will remain with you.

In such cases it is a mistake to say that *ταῦτα, ἕκεῖνα, &c.* are understood. The relative clause here really becomes a substantive, and contains its antecedent within itself.

NOTE. The following expressions belong here:—*ἔστιν οἱ, some, more common than the regular εἰσὶν οἱ, sunt qui, there are (those) who;* *ἔνιοι (from ἐν, = ἐνεστι or ἐνεστοι, and οἱ), some;* *ἔνιοτε (ἐν and οτε), sometimes;* *ἔστιν οὐδὲ, somewhere;* *ἔστιν ἢ, in some way;* *ἔστιν οπως, somehow.*

Assimilation and Attraction.

§ 153. When a relative would naturally be in the accusative as the object of a verb, it is generally assimilated to the case of its antecedent if this is a genitive or dative. *E.g.*

'Εκ τῶν πόλεων ὧν ἔχει, from the cities which he holds (for ἀς ἔχει); τοῖς ἀγαθοῖς οἵς ἔχομεν, with the good things which we have (for ἀς ἔχομεν). This is often called *attraction*.

NOTE. When an antecedent is omitted which (if it could have been expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἐδηλώσε τοῦτο οἵς ἔπραττε, he showed this by what he did (like ἔκεινοις δὲ); σὺν οἵς ἔχω τὰ ἄκρα καταλήψωμαι, I will seize the heights with the men whom I have (as if it were σὺν τοῖς ἀνδράσιν οὓς ἔχω).

§ 154. The antecedent is often *attracted* into the relative clause, and agrees with the relative. *E.g.*

Μὴ ἀφέλησθε ὑμῶν αὐτῶν ἢν κέκτησθε δόξαν καλήν, do not take from yourselves the good reputation which you have gained (for τὴν καλήν δόξαν ἢν κέκτησθε).

Relative in Exclamations.

§ 155. Οἷος, ὅτος, and ὡς are used in exclamations; as *ὅτα πράγματα ἔχεις, how much trouble you have!* *ὡς ἀστεῖος, how witty!*

Relative not repeated.

§ 156. A relative is seldom repeated in a new case in the same sentence, but a personal or demonstrative pronoun commonly takes its place. *E.g.*

'Εκείνοι τοῖνυν, οἵς οὐδὲ ἔχαριζονθ' οἱ λέγοντες οὐδὲ ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οἵτοι νῦν, those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you (lit. nor did they love them as, &c.). Here αὐτούς is used to avoid repeating the relative in a new case, οὓς.

THE CASES.

REMARK. The Greek is descended from a language which had *eight cases*,—an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek. The functions of the ablative were chiefly absorbed by the genitive; those of the instrumental and locative chiefly by the dative.

I. NOMINATIVE AND VOCATIVE.

- § 157. 1. The nominative is used chiefly as the subject of a finite verb (§ 134, 1), or in the predicate after verbs signifying *to be*, &c. (§ 136).
2. The vocative, with or without $\hat{\omega}$, is used in addressing a person or thing; as $\hat{\omega}\ \dot{\alpha}\nu\delta\rho\epsilon\varsigma\ \dot{\alpha}\theta\eta\nu\alpha\iota\omega$, *O men of Athens!* $\dot{\alpha}\kappa\omega\nu\epsilon\varsigma$, *Aἰσχίνη*; *dost thou hear, Aeschines?*

II. ACCUSATIVE.

REMARK. The primary purpose of the accusative is to denote the nearer or *direct object* of a verb, as opposed to the remoter or *indirect object* denoted by the dative. It thus bears the same relation to a verb which the genitive generally bears to a noun. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

Accusative of Direct (External) Object.

- § 158. The direct object of the action of a transitive verb is put in the accusative; as $\tau\hat{o}\nu\tau\hat{o}\ \sigma\omega\zeta\epsilon\varsigma\ \eta\mu\alpha\varsigma$, *this preserves us*; $\tau\hat{a}\nu\tau\hat{a}\ \pi\omega\iota\omega\mu\epsilon\varsigma$, *we do these things*.

NOTE 1. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See § 171, § 184, 2, and § 188, 1, N.)

NOTE 2. Many verbs which are transitive in Greek are intransitive in English; as, $\delta\mu\hat{o}\mu\alpha\iota\ \tau\hat{o}\nu\ \theta\epsilon\o\iota\varsigma$, *I will swear by the Gods*; $\pi\alpha\tau\hat{a}\ \delta\lambda\beta\epsilon\varsigma$, *he escaped the notice of all*.

Cognate Accusative (internal Object).

§ 159. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea *already contained* in the verb, and may follow intransitive as well as transitive verbs. *E.g.*

"Ηδομαι τὰς μεγίστας ἡδονάς, *I enjoy the greatest pleasures.* Εὐτυχοῦσι τοῦτο τὸ εὐτύχημα, *they enjoy this good fortune.* Σο πίπτειν πέσμα, *to fall (a fall);* νόσον νοσεῖν, *to suffer under a disease;* ἀμάρτημα ἀμαρτάνειν, *to commit an error (to sin a sin);* δονκεῖαν δονκεύειν, *to be subject to slavery;* γράφειν γράφεσθαι, *to bring an indictment;* νίκην νικᾶν, *to gain a victory.*

NOTE 1. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as *μεγάλα ἀμάρτην* (sc. *ἀμάρτιμα*), *to commit great faults.*

NOTE 2. A transitive verb may have a cognate accusative and another object at the same time; as, *γράφεσθαι τινα τὴν γραφήν ταῦτην, to bring this indictment against any one;* *ἡδικήσαμεν τούτον οὐδέν, we did this man no wrong.*

Accusative of Specification.—Adverbial Accusative.

§ 160. 1. The accusative of *specification* (or *limitation*) may be joined with a verb, adjective, noun, or even a sentence, to denote that *in respect to which* the expression is used. *E.g.*

Τυφλὸς εἶ τὰ ὄμματα, *you are blind in your eyes;* καλὸς τὸ εἶδος, *beautiful in form;* δίκαιος τὸν τρόπον, *just in his character;* καρνω τὴν κεφαλήν, *I have a pain in my head;* τὰς φρένας ἴγναίνειν, *to be sound in their minds;* διαφέρει τὴν φύσιν, *he differs in nature;* ποταμὸς, Κύδος ὅνυμα, *εὐρος δύο πλέθρων, a river, Cydnus by name, of the breadth of two plethra;* καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὄρρασθαι, *even in small matters I try to begin with the Gods.*

2. An accusative in certain expressions has the force of an adverb. **E.g.*

Τοιτον τὸν τρόπον, *in this way, thus;* τὴν ταχίστην (sc. ὁδίν), *in the quickest way;* τὴν ἀρχήν, *at first (with negative, not at all);* τέλος, *finally;* προικα, *as a gift, gratis;* χάριν, *for the sake of;* δικῆν, *in the manner of;* τὸ πρῶτον or πρῶτον, *at first;* τὸ λοιπόν, *for the rest;*

τἄλλα, in other respects; οὐδέν, in nothing, not at all; τι, in what? why? τι, in any respect, at all; ταῦτα, in respect to this, therefore.

Accusative of Extent.

§ 161. The accusative may denote extent of time or space. *E.g.*

Αἱ σπουδαὶ ἐνιαυτὸν ἔσονται, the truce is to be for a year; ἔμεινε τρεῖς ἡμέρας, he remained three days; ἀπέχει δὲ ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα, and Plataea is seventy stades distant from Thebes.

Terminal Accusative (Poetic).

§ 162. In poetry, the accusative without a preposition may denote the place or object towards which motion is directed; as μνηστῆρας ἀφίκετο, she came to the suitors (in prose πρὸς μνηστῆρας).

Accusative after Νή and Μά.

§ 163. The accusative follows the adverbs of swearing νή and μά, by.

An oath introduced by νή is affirmative; one introduced by μά (unless ναί, yes, precedes) is negative; as νή τὸν Δία, yes, by Zeus; μὰ τὸν Δία, no, by Zeus.

Two Accusatives with one Verb.

§ 164. Verbs signifying to ask, to demand, to teach, to remind, to clothe or unclothe, to conceal, to deprive, and to divide, may take two object accusatives. *E.g.*

Ἐάν τις σε ταῦτα ἐξετάσῃ, if any one shall ask you these questions; μέλλετε τοὺς θεοὺς αἰτεῖν ἀγαθά, you are about to ask blessings of the Gods; τοὺς παῖδας τὴν μουσικὴν διδάσκει, he teaches the boys music; τὴν ἔνυμαχίαν ἀναμμιήσαντες τοὺς Ἀθηναίους, reminding the Athenians of the alliance; ἐκδύει ἐμὲ τὴν ἱσθῆτα, he strips me of my dress; μή με κρύψῃς τοῦτο, do not conceal this from me; τὴν θεὸν τοὺς στεφάνους σεσυλήκασω, they have robbed the Goddess of her crowns (see § 174); τὸ στράτευμα κατένεμε δώδεκα μέρη, he divided the army into twelve parts (he made twelve divisions of the army).

In many cases, as in the third and last examples, one of the accusatives is cognate; see § 159, N. 2.

§ 165. Verbs signifying *to do anything to* or *to say anything of* a person or thing take two accusatives.
E.g.

Tαῦτι με ποιοῦσιν, *they do these things to me*; τί μ' εἰργάσω, *what didst thou do to me?* πλεῖστα κακὰ τὴν πόλιν ποιοῦσιν, *they do the most evils to the state.* Ταῦτι σὺ τολμᾶς ἡμᾶς λέγειν, *dost thou dare to say these things of us?*

NOTE. These verbs often take *εὖ* or *καλῶς*, *well*, or *κακῶς*, *ill*, instead of the accusative of a thing; *τούτους εὖ ποιεῖ*, *he does them good*; *ἡμᾶς κακῶς ποιεῖ*, *he does you harm*; *κακῶς ἡμᾶς λέγει*, *he speaks ill of us.*

§ 166. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, may take a predicate accusative besides the object accusative.
E.g.

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?*—σο καλοῦσι με τοῦτο τὸ ὄνομα, *they call me by this name*; στρατηγὸν αὐτὸν ἀπέδειξεν, *he appointed him general*; εὑργέτην τὸν Φίλιππον ἡγούντο, *they thought Philip a benefactor*; πάντων δεσπότην ἔαυτὸν πεποίηκεν, *he has made himself master of all.*

III. GENITIVE.

REMARK. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb; thus in *ἐπιθυμῶ τούτου*, *I have a desire for this*, *ἐπιθυμῶ* involves *ἐπιθυμίας*, as we can say *ἐπιθυμῶ ἐπιθυμίας*, *I feel a desire* (§ 159). It has also uses which originally belonged to the ablative; for example, with verbs of separation and to express source. (See Rein. before § 157.)

Genitive after Nouns (Adnominal Genitive).

§ 167. A noun in the genitive may limit the meaning of another noun, to express various relations, most of which are denoted by *of* or by the possessive case in English. The genitive thus depending on a noun is called *adnominal*.

The most important of these relations are the following:—

- Possession: as *ἡ τοῦ πατρὸς οἰκία*, *the father's house*; *ἡμῶν ἡ πατρίς*, *our country*. **The Possessive Genitive.**

2. The SUBJECT of an action or feeling: as ἡ τοῦ δήμου εύνοια, *the good-will of the people* (i.e. *which the people feel*). The Subjective Genitive.
3. The OBJECT of an action or feeling: as διὰ τὸ Παυσανίου μῖσος, *owing to the hatred of* (i.e. *felt against*) *Pausanias*. The Objective Genitive.
4. MATERIAL, including that of which anything consists: as βοῶν ἀγέλη, *a herd of cattle*; κρήνη ἥδεος ὕδατος, *a spring of fresh water*. Genitive of Material.
5. MEASURE, of space, time, or value: as τριῶν ἡμερῶν ὅδος, *a journey of three days*; τριάκοντα ταλάντων οὐσία, *an estate of thirty talents*. Genitive of Measure.
6. THE WHOLE, after nouns denoting a part: as πολλοὶ τῶν ἀγαθῶν, *many of the orators*; ἀνὴρ τῶν ἐλευθέρων, *a man (i.e. one) of the freemen*. The Partitive Genitive. (See also § 168.)

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs which denote a part. *E.g.*

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men*; ὁ ἡμίσιος τοῦ δριθμοῦ, *the half of the number*; ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people*; οὐδεὶς τῶν παιδῶν, *no one of the children*; πάντων τῶν ἀγαθῶν δεινότατος, *the most eloquent of all the orators*; ποῦ τῆς γῆς; *ubi terrarum?* where on the earth? τις τῶν πολιτῶν, *who of the citizens?* See § 142, 4, Note 1. .

Genitive after Verbs.

§ 169. 1. Verbs signifying *to be*, *to become*, or *to belong* take a genitive which is equivalent to the possessive or the partitive genitive. *E.g.*

Οἱ νόμος οὗτος Δράκοντός ἔστιν, *this law is Draco's*. Πενίαν φέρειν οὐ παντὸς, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not in the power of every one, but in that of a wise man*. Δαρείου γίγνονται δύο παιδεῖς, *two sons are born (belonging) to Darius*. Τούτων γενοῦ, *become (one) of these*.

2. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, which generally take two accusatives (§ 166), may take a partitive genitive in place of the predicate accusative; as, ἐμὲ θες τῶν πεπεισμένων, *put me down as (one) of those who are persuaded.*

3. The genitive after verbs sometimes expresses other relations of the adnominal genitive; as τὸ τεῖχος σταδίων, *the wall was (one) of eight stades (in length)* (Genitive of Measure). Τὸ τεῖχος πεποίηται λίθου, *the wall is built of stone* (Genitive of Material). Οὐ τῶν κακούργων οὐκτος (sc. ἔστιν), *there is no pity felt for the evil-doers* (Objective Genitive).

§ 170. 1. Any verb may take a genitive if its action affects the object *only in part*. *E.g.* . .

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδούς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine.*

2. This principle applies especially to verbs signifying *to share* (i.e. *to give* or *take a part*) or *to enjoy*. *E.g.*

Μετεῖχον τῆς λειτας, *they shared in the booty*; ἀπολαύομεν τὰν ἀγαθῶν, *we enjoy the blessings* (i.e. *our share of them*). Σο μέτεστι μοι τούτου, *I have a share in this* (§ 184, 2, N.).

§ 171. 1. The genitive follows verbs signifying *to take hold of*, *to touch*, *to claim*, *to aim at*, *to hit*, *to attain*, *to miss*, *to make trial of*, *to begin*. *E.g.*

Ἐλάβετο τῆς χειρὸς αὐτοῦ, *he took his hand*; οὔτε πυρὸς οὔτε ἔρωτος ἔκλωπαι, *I willingly touch neither fire nor love*; τις ξυνέσεως μεταποιοῦται, *they lay claim to sagacity*; στοχάζεσθαι τῶν ἀνθρώπων, *to aim at the men*; τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue*; ἔτυχε τῆς δίκης, *he met with justice*; οφιλλεται τῆς ἐλπίδος, *he fails of (attaining) his hope*; πειρᾶσθαι τοῦ τείχους, *to make an attempt on the wall*; οὐ πολέμου ἄρχομεν, *we do not begin war.*

NOTE. Verbs of *taking hold* may have an object accusative, with a genitivo of the part taken hold of; as Ἐλαβον τῆς ζώνης τὸν Ὀρόνταν, *they seized Orontas by his girdle.*

2. The genitive follows verbs signifying *to taste, to smell, to hear, to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise.* E.g.

Ἐλευθερίας γευσάμενος, having tasted of freedom; κρομμύων δοκτρινόματι, I smell onions; φωνῆς ἀκούειν, to hear a voice; αἰσθάνεσθαι, μεμνῆσθαι, or επιλανθανεσθαι τοέτων, to perceive, remember, or forget these things; συνιέναι ἀλλήλων, to understand one another; τῶν μαθημάτων ἐπιθυμώ, I long for learning; χρημάτων φελδεσθαι, to be sprung of money; δόξης ἀμέλειν, to neglect opinion; ἅγαμαι τῆς ἀρετῆς, I admire virtue; καταφρονεῖν τοῦ κινδύνου, to despise the danger (cf. § 173, 2, Note).

NOTE 1. Verbs of *hearing, learning, &c.*, may take an accusative of the thing heard, &c., and a genitive of the person heard from; as *πιθέσθαι τοῦτο ὑμῶν, to learn this from you* (§ 176).

NOTE 2. For *μέλει* and *μεταμέλει* with the genitive and dative, see § 184, 2, N.

NOTE 3. Causative verbs of this class may take the accusative of a person and the genitive of a thing; as *μή μ' ἀναμνήσῃς κακῶν, do not remind me of evils* (i.e. cause me to remember them). But verbs of *reminding* also take two accusatives (§ 164).

3. The genitive follows verbs signifying *to rule or to command.* E.g.

Ἐρως τῶν θεῶν βασιλεύει, Lore is king of the Gods; Πολυκράτης Σάμου ἐτυράννει, Polycrates was tyrant of Samos.

- § 172. 1. Verbs signifying *fulness and want* take the genitive of material (§ 167, 4). E.g.

Χρημάτων εὐπαρεῖ, he has abundance of money; οἱ τύρανοι ἐπαινοῦν οὐποτε σπανίζετε, you tyrants never have a scarcity of praise.

2. Verbs signifying *to fill* take the accusative of the thing filled and the genitive of material; as *ὑδατος τὴν κύλικα πληροῦν, to fill the cup with water.*

NOTE 1. *Δέομαι, I want*, besides the ordinary construction (as *τούτων ἔδεοντο, they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as *δεήσομαι ὑμῶν μετρίαν δέσησιν, I will make of you a moderate request.* See § 159, N. 2.

NOTE 2. *Δεῖ* may take a dative of the person besides the genitive; as *δεῖ μοι τούτου, I need this.*

Causal Genitive.

- § 173. 1. The genitive often denotes a *cause*, especially after verbs expressing *praise* or *dispraise*, *pity*, *anger*, *envy*, or *revenge*. *E.g.*

Τούτους τῆς τόλμης θαυμάζειν, to admire these for their courage; τούτους οἰκτείρω φῆς νόσου, I pity these for their disease; τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, to be angry with them for their offences.

2. Verbs signifying *to accuse*, *to prosecute*, *to convict*, *to acquit*, and *to condemn* take a causal genitive denoting the *crime*. *E.g.*

Αἰτιώμαι αὐτὸν τοῦ φάνου, I accuse him of the murder; διώκει με δώρων, he prosecutes me for bribery (for gifts); Κλέωνα δώρῳ ἐλύντες καὶ κλοπῆς, having convicted Cleon of bribery and theft; ἐφευγε προδοσίας, he was brought to trial for treachery, but ἀπέφυγε προδοσίας, he was acquitted of treachery.

NOTE. Compounds of *κατά* of this class commonly take a genitive of the person, depending on the *κατά*. They may take also an accusative denoting the crime or punishment. Thus, *οὐδεὶς αὐτὸς αὐτοῦ κατηγόρησε πάποτε, no man ever himself accused himself* (§ 131, 7); *καταψεύδονται μον μεγάλα, they tell great falsehoods against me;* *Φοίβον ἀδικιῶν κατηγορεῖν, to charge injustice upon Phoebus.*

3. The genitive is sometimes used in *exclamations*, to give the cause of the astonishment; as *ὦ Πόσειδον, τῆς τέχνης, O Poseidon, what a trade!*

Genitive of Separation, of Comparison, of Source.

- § 174. The genitive follows verbs denoting *to remove*, *to restrain*, *to release*, *to abandon*, *to deprive*, and others implying *separation*. *E.g.*

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, the island is not far distant from the main-land; ἐπιστήμη χωριζομένη ἀρετῆς, knowledge separated from virtue; λύσόν με δεσμῶν, release me from chains; ἔπαυσαν αὐτὸν τῆς στρατηγίας, they deposed him from his command; οὐ παύεσθε τῆς μοχθηρίας, you do not cease from your rascality.

For two accusatives after verbs of depriving, see § 164.

§ 175. 1. The comparative degree takes the genitive when *ἢ, than,* is omitted. *E.g.*

Κρείττων ἔστι τούτων, he is better than these; πονηρία θάττου θανάτου θεῖ, wickedness runs faster than death.

NOTE. All adjectives and adverbs which *imply* a comparison may take a genitive: as *ἄλλεροι τούτων, others than these;* *ύστεροι τῆς μάχης, too late for (later than) the battle.*

2. The genitive follows verbs signifying *to surpass, to be inferior,* and all others which imply comparison. *E.g.*

**Ανθρωπος ἔννέσει ὑπρέχει τῶν ἀλλῶν, man surpasses the others in sagacity; τὸν πλήθους περιγύρεσθαι, to be superior to the multitude; ύστεριζειν τῶν καιρῶν, to be too late for the opportunities.*

§ 176. The genitive sometimes denotes the source. *E.g.*

Τοῦτο ἐτράχόν σου, I obtained this from you; τοῦτο ἔμαθεν ὑμῶν, he learned this from you.

Genitive after Compound Verbs.

§ 177. The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκειται τῆς Ἀττικῆς ὅρη μεγάλα, high mountains lie before Attica; ὑπερεφάνησαν τοῦ λόφου, they appeared above the hill; οὕτως ὑμῶν ὑπεραλγῶ, I grieve so for you; ἀπορέτει με τούτον, it turns me from this.

For the genitive after certain compounds of *kata*, see § 173, 2, Note. See also § 193.

Genitive of Price or Value.

§ 178. The genitive may denote the *price* or *value* of a thing. *E.g.*

Δόξα χρημάτων οὐκ ὡντή (sc. ἔστιν), glory is not to be bought with money; πόσου διδάσκει, for what price does he teach? μισθοῦ νόμους εἰσφέρει, he proposes laws for a bribe; ὁ δοῦλος πέντε μνῶν τιμᾶται, the slave is valued at five minas.

Genitive of Time and Place.

§ 179. The genitive may denote the *time within which* anything takes place. *E.g.*

Πέρσαι οὐχ ἡξουσι δέκα ἐτῶν, *the Persians will not come within ten years.* Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τὴν νύκτα means *during the whole night*).

Genitive with Adjectives.

§ 180. The objective genitive follows many verbal adjectives, which are chiefly kindred (in meaning or derivation) to verbs which take the genitive, but sometimes to verbs which take the accusative.
E.g.

Μέτοχος σοφίας, *partaking of wisdom* (§ 170, 2); ἔμπειρος κακῶν, *experienced in evils* (§ 171, 1); κατήκοος τῶν γονέων, *obedient (iii. hearkening) to his parents*; φειδωλοῦ χρημάτων, *sparing of money* (§ 171, 2); ἐγκρατῆς ἑαντοῦ, *being master of himself*; ἀρχικὸς ἀνδρῶν, *fit to rule men* (§ 171, 3); μεστὸς κακῶν, *full of evils* (§ 172, 1); ἔνοχος δειλῶν, *chargeable with cowardice* (§ 173, 2); διάφθορος τῶν ἀλλων, *distinguished from the others* (§ 174).

Πόλεως ἀναρρεπτικός, *subversive of the state*; πρακτικὸς τῶν καλῶν, *capable of doing noble deeds*; φιλομαθῆς πάσης ἀληθείας, *fond of learning all truth* (§ 158).

§ 181. The possessive genitive sometimes follows adjectives denoting possession or the opposite. *E.g.*

Οἰκεῖα τῶν βασιλευόντων, *belonging to the kings*; ἵερὸς δὲ χῶρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis.*

For the dative after such adjectives, see § 185.

Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. *E.g.*

Οἱ ἔμπειροις αὐτοῦ ἔχοντες, *those who are acquainted with him*; ἀναξῖοις τῆς πόλεως, *in a manner unworthy of the state.*

2. The genitive follows many adverbs of place. *E.g.*

Εἴσω τοῦ ἑρύματος, *within the fortress*; ἔξω τοῦ τείχους, *outside of the wall*; ἐκτὸς τῶν ὅρων, *without the boundaries*; χωρὶς τοῦ σώματος, *apart from the body*; μεταξὺ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance*; πέραν τοῦ ποταμοῦ, *beyond the river*; πρόσθεν τοῦ στρατοπέδου, *in front of the camp.*

Such adverbs, besides those given above, are chiefly ἐντός, *within*; δίχα, *apart from*; ἐγγύς, *near*; πέλας, *and* πλησίον, *near*; πόρρω

(πρόσω), *far from*; ὅπισθεν and κατόπιν, *behind*; and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation*.

NOTE. Πλήρω, *except*, ἄχρι and μέχρι, *until*, ἀνευ and ἀτερ, *without*, ἐνεκα (οὗνεκα), *on account of*, and μεταξύ, *between*, take the genitive like prepositions. See § 191.

Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. *E.g.*

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *this was done when Conon was general.* Οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, *affairs are in a bad state while you do nothing which you ought to do.* Θεῶν διδόντων οὐκ ἀν ἐκφίγοι κακά, *if the Gods should grant (it to be so), he could not escape evils.*

For the relations denoted by this genitive, see §§ 277, 278.

IV. DATIVE.

REMARK. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done. It also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place,—*i.e.* it is not merely a *dative*, but also an *instrumental* and a *locative case* (See Remark before § 157.) The object of motion after *to* is not regularly expressed by the Greek *dative*, but by the *accusative* with a preposition. (See § 162.)

Dative expressing To or For.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes,—

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*.
E.g.

Δίδωσι μισθὼν τῷ στρατεύματι, *he gives pay to the army*; ἵπποι σχνεῖται σοι δέκα ταλάντα, *he promises ten talents to you* (or *he promises you ten talents*).

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*.
E.g.

Εῦχομαι τοῖς θεοῖς, I pray (to) the Gods; δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, justice is advantageous to (or profits) the one having it; τοῖς νόμοις πειθέται, he is obedient to the laws (he obeys the laws); Βοῆθει τοῖς φίλοις, he assists his friends; οὐ πιστεύει τοῖς φίλοις, he does not trust his friends; τοῖς Θηβαίοις ὀνειδίζουσιν, they reproach the Thebans; ὄργικεσθε τοῖς ἀδικοῦσιν, you are angry with the offenders. Σο πρέπει μοι λέγειν, it is becoming me to speak; προσήκει μοι, it belongs to me; δοκεῖ μοι, it seems to me; δοκῶ μοι, methinks.

REMARK. The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, abuse, reproach, envy, anger, threats*.

NOTE. The impersonals δεῖ, μέτεστι, μέλει, μετωμένει, and προσήκει take the dative of a person with the genitive of a thing; as δεῖ μοι τούτου, *I have need of this*; μέτεστι μοι τούτου, *I have a share in this*; μέλει μοι τούτου, *I am interested in this*; προσήκει μοι τούτου, *I am concerned in this*. (For the gen. see § 170, 2, § 171, 2, N. 2, § 172, 2, N. 2.)

3. The dative of *interest* (or of *advantage* or *disadvantage*), which is generally introduced in English by *for*.
E.g.

Πᾶς ἀνὴρ αὐτῷ πονεῖ, every man labours for himself; Σόλων Ἀθηναῖοις νόμους ἔθηκε, Solon made laws for the Athenians.

NOTE 1. Sometimes this dative has nearly the same force as a possessive genitive; as ὡς ἄποι αὐτοῖς δέδενται, *their horses are tied* (lit. *the horses are tied for them*).

NOTE 2. Here belongs the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake, &c.*, and sometimes cannot easily be translated; as τί σοι μαθήσομαι, *what am I to learn for you?* πῶς ἡμῖν ἔχεις, *how are you (we wish to know)?*

4. The dative of *possession*, after εἰμί, γίγνομαι, and similar verbs. *E.g.*

Πολλοὶ μοι φίλοι εἰσίν, I have many friends; πάντα σοι γενήσεται, all things will belong to you.

5. The dative denoting 'that with respect to which a statement is made,—often belonging to the whole sentence rather than to any special word. *E.g.*

"Ἄπαντα τῷ φοβούμενῳ ψυφεῖ, *everything sounds to one who is afraid.*

§ 185. The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. *E.g.*

Δυσμενῆς τοῖς φίλοις, *hostile to his friends*; εὔνους ἑαυτῷ, *kind to himself*. Συμφερόντως αὐτῷ, *profitably to himself*; ἐμποδὼν ἐμοί, *in my way*.

Dative of Resemblance and Union.

§ 186. The dative is used with all words implying resemblance, union, or approach. This includes verbs, adjectives, adverbs, and nouns. *E.g.*

Σκιαῖς ἰσικότες, *like shadows*; ὄμιλούσι τοῖς κακοῖς, *they associate with the bad*; ὄμολογούσιν ἀλλήλοις, *they agree with one another*; διαλέγονται τὸντοῖς, *they converse with these*; τοῖς αὐτοῖς Κύρῳ ὅπλοις ὥπλισμέναι, *armed with the same arms as Cyrus*. Ἐγγὺς ὁ δῶ, *near a road* (also the genitive, § 182, 2); ἔμα τῇ ἡμέρᾳ, *as soon as (it was) day*; ὄμοῦ τῷ πήλῳ, *together with the mud*.

NOTE. Here belong not merely such verbs as διαλέγομαι, *discourse with*, but also μάχομαι, *πολεμοῦμαι*, *contend with*, *quarrel with*; as μάχεσθαι τοῖς Θηβαίοις, *to fight with the Thebans*; πολεμοῦσιν ἡμῖν, *they are at war with us*.

Dative after Compound Verbs.

§ 187. The dative follows many verbs compounded with ἐν, σύν, or ἐπί; and some compounded with πρός, παρά, περί, and ὑπό. *E.g.*

Τοῖς νόμοις ἐμμένων, *abiding by the laws*; ἐμαυτῷ συνῆδειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself* (lit. with myself) that I knew nothing; ήδη ποτέ σοι ἐπῆλθεν; *did it ever occur to you?* Προσβάλλειν τῷ τερεχίσματι, *to attack the fortification*; ἀδελφὸς ἀνδρὶ παρεῖν, *let a brother stand by a man* (i.e. let a man's brother stand by him); τοῖς κακοῖς περιπίπτοντις, *they are involved in evils*; ἵποκεῖται τὸ πεδίον τῷ λερῷ, *the plain lies below the temple*.

Causal and Instrumental Dative.

- § 188. 1. The dative is used to denote the *cause, manner, means, or instrument*. E.g.

CAUSE: Αποθησκει νότω, *he dies of disease*. MANNER: Δρόμῳ ἥπειγοντο, *they pressed forward on a run*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταντῇ, *in this manner, thus*. MEANS OR INSTRUMENT: Ορῶμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων, *they were recognized by the fashion of their arms*; κακοῖς λασθαι κακά, *to cure evils by evils*.

NOTE. Χρᾶμαι, *to use (to serve one's self by)*, takes the instrumental dative: as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (e.g. τι, τί, ὁ τι, or τοῦτο) may be added as a cognate accusative (§ 159, N. 2); as τί τούτοις χρήσομαι; *what shall I do with these (lit. what use shall I make of these)?*

2. The dative of *manner* is used with comparatives to denote the *degree of difference*. E.g.

Πολλῷ κρέπττον ἔστω, *it is much better (better by much)*; τι κεφαλῆ μείζων (or ἀλάττων), *a head taller (or shorter)*.

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. E.g.

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*. (See § 197.)

4. With the verbal adjective in -τέος, in its personal (passive) construction, the agent is expressed by the dative; in its impersonal (active) construction, by the dative or the accusative. See § 281.

5. The dative is used to denote that by which any person is accompanied. E.g.

*Ηλθον οἱ Πέρσαι παμπληθεῖ στόλῳ, *the Persians came with an army in full force*. •

NOTE. This dative sometimes takes the dative of *abτός* for emphasis; as μιαν (ναῦν) αὐτοῖς ἀνδράσιν εἶλον, *they took one (ship) men and all* (§ 145, 1).

Dative of Time.

§ 189. The dative without a preposition often denotes time, *when*. This is confined chiefly to nouns denoting *day*, *night*, *month*, or *year*, and to names of *festivals*. *E.g.*

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, *he died on the same day*; *'Ερμαῖ μιὰ κυκτὶ οἱ πλεύσοι περιεκόπησαν*, *the most of the Hermæ were mutilated in one night*; *τετάρτῳ ἔτει ἔντεβησαν*, *they came to terms in the fourth year*. So *τῇ ὕστερᾳ* (*sc.* *ἡμέρᾳ*), *on the following day*.

Dative of Place (Poetic).

§ 190. In poetry, the dative without a preposition often denotes the place *where*; as *Ἐλλάδι νοίων*, *dwelling in Hellus*.

PREPOSITIONS.

§ 191. Prepositions connect nouns (or words used as nouns) with other parts of the sentence. They were originally adverbs, and generally appear as such in composition with verbs.

Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs: these are called *improper* prepositions, and are *ἀνεύ*, *ἀπερ*, *ἄχρι*, *μέχρι*, *μεταξύ*, *ἐνεκα*, *πλήν*, *ὡς*. All of these take the genitive, except *ὡς*, which takes the accusative.

I. Four prepositions take the genitive only: *ἀντί*, *ἀπό*, *ἐκ* (ἐξ), *πρό*,—with the improper prepositions *ἀνεύ*, *ἀπερ*, *ἄχρι*, *μέχρι*, *μεταξύ*, *ἐνεκα*, *πλήν*.

1. *ἀντί*, *instead of*, *for*. Original meaning, *over against*, *against*.
In COMP.: *against*, *in opposition*, *in return*, *instead*.

2. *ἀπό* (Lat. *ab*, a, Eng. *off*), *from*, *off from*, *away from*; originally (as opposed to *ἐκ*) *separated from*.

(a) of PLACE: *ἀπ' ἵππου μάχεσθαι*, *to fight on horseback* (from a horse).

(b) of TIME: *ἀπὸ τούτου τοῦ χρόνου*, *from this time*.

(c) of CAUSE: *ἀπὸ στάσεων ἐκπίπτειν*, *to be driven out by factions*.
In COMP.: *from*, *away*, *off*, *in return*.

3. ἐκ or ἄπ (§ 18, 2; Lat. *e*, *ex*), *from*, *out of*; originally (as opposed to

- (a) OF PLACE: ἐκ Σπάρτης φεύγει, *he is banished from Sparta.*
- (b) OF TIME: ἐκ παλαιότατου, *from the most ancient time.*
- (c) OF ORIGIN: ὅπας ἐκ Διός ἔστιν, *the dream comes from Zeus.* So also with passive verbs (instead of ἄπ with gen.): τιμᾶσθαι ἐκ τοῦ, *to be honoured by some one (the agent viewed as the source).*

• IN COMP.; *out, from, away, off.*

4. πρό (Lat. *pro*), *before*:

- (a) OF PLACE: πρὸ θυρῶν, *before the door.*
- (b) OF TIME: πρὸ τῆς μάχης, *before the battle.*
- (c) OF PREFERENCE: πρὸ τούτων, *in preference to this.*
- (d) OF PROTECTION: πρὸ παῖδων μάχεσθαι, *to fight for one's children.*
In COMP.: *before, forward, forth.*

5. So ἀνεψι, ἀτερ, *without*; ἄχρι, μέχρι, *until*; μεταξύ, *between*; ἐπεκα, *on account of*; πλήν, *except.*

II. Two take the dative only: ἐν and σύν.

1. ἐν, *in*, equivalent to Lat. *in* with the ablative:

- (a) OF PLACE: ἐν Σπάρτῃ, *in Sparta.*
- (b) OF TIME: ἐν τούτῳ τῷ ἔτει, *in this year.*
In COMP.: *in, on, at.*

2. σύν or ξύν (Lat. *cum*), *with*, i.e. *in company with* or *by aid of.*

In COMP.: *with, together.*

III. One takes the accusative only: εἰς or ἐσ—*with the improper preposition ὡς.*

1. εἰς or ἐσ, *into, to*; originally (as opposed to ἐκ) *to within* (Lat. *in* with the accusative, or *inter*):

- (a) OF PLACE: ἐφυγον εἰς Μέγαρα, *they fled into Megara.*
- (b) OF TIME: εἰς γύκτα; (to) *till night*; εἰς τὸν ἑταῖρον χρόνον, *for all time.*
- (c) OF NUMBER AND MEASURE: εἰς διακοσίους, *(amounting) to two hundred*; εἰς δύναμιν, *up to one's power.*
- (d) OF PURPOSE OR REFERENCE: χρήσιμος εἰς τι, *useful for anything.*
In COMP.: *into, in, to..*

2. ἐσ, *to*, only with persons: εἰσέρεις ἐσ τινα, *to go in to (visit) any one.*

IV. Three take the *genitive* and *accusative*: διά, κατά, ὑπέρ.

1. **διά**, *through* (Lat. *di-*, *dis-*).

(1) with the *GENITIVE*:

- (a) of PLACE: δί' *δοσπίδος* ήλθεν, *it went through a shield.*
- (b) of TIME: διὰ *νυκτός*, *through the night.*
- (c) of MEANS: διὸς *ἐρμηνέως λέγειν*, *to speak through an interpreter.*
- (d) in various phrases like δι' *σίκτου χρεών*, *to pity*; διὰ φίλας *λέναι*, *to be in friendship (with one).*

(2) with the *ACCUSATIVE*, *on account of*, *by reason of*: δι' *Αθήνην*, *by help of Athena*; διὰ *τοῦτο*, *on this account.*

In COMP.: *through*, also *apart* (Lat. *di-*, *dis-*).

2. **κατά** (cf. adverb *κάτα*, *below*), originally *down* (opposed to *ἄνα*).

(1) with the *GENITIVE*:

- (a) *down from*: ἄλλεσθαι κατὰ τῆς πέτρας, *to leap down from the rock.*
- (b) *down upon*: κατὰ τῆς κεφαλῆς καταχεῖν, *to pour down upon the head*; also *against*, *under*, *concerning*.

(2) with the *ACCUSATIVE*, *down along*; of motion over, *through*, *among*, *into*, *against*; also *according to*, *concerning*.

- (a) of PLACE: κατὰ ροῦν, *down stream*; κατὰ γῆν καὶ θάλασσαν, *by land and by sea.*
- (b) of TIME: κατὰ τὸν πόλεμον, *during (at the time of) the war.*
- (c) DISTRIBUTIVELY: κατὰ τρεῖς, *by threes*, *three by three*; καὶ ημέραν, *day by day*, *daily.*

In COMP.: *down*, *against*.

3. **ὑπέρ**, *over* (Lat. *super*).

(1) with the *GENITIVE*:

- (a) of PLACE: ὑπὲρ τῆς κεφαλῆς, *over (his) head*; ὑπὲρ τῆς θαλάσσης, *above (away from) the sea.*
- (b) *for*, *in behalf of* (opposed to *κατά*): μάχεσθαι ὑπέρ τινος, *to fight for one* (originally *over him*); ὑπέρ σοῦ δέδοικα, *I fear for you*; ὑπέρ τινος λέγειν, *to speak in place of one*; sometimes *concerning* (like *τερ*).

(2) with the *ACCUSATIVE*, *over*, *beyond*, of place and measure.

In COMP.: *over*, *beyond*, *exceedingly*, *in behalf of*.

V. One takes the *accusative* (and in poetry also the *dative* and very rarely the *genitive*): *ἄνα*.

ἄνα (cf. adverb *ἄνε*, *above*), originally *up* (opposed to *κατά*).

with the *ACCUSATIVE*, *up along*; and of motion *over*, *through*, *among* (cf. *κατά*).

(a) of PLACE : ἀνὰ ροῦν, up stream; ἀνὰ στρατὸν, through the army (Hom.).

(b) of TIME : ἀνὰ τῶσαν τὴν ἡμέραν, all through the day.

(c) In DISTRIBUTIVE expressions : ἀνὰ τέτταρας, by fours.

In COMP. : up, back, again.

VI. Seven take the genitive, dative, and accusative : ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.

1. ἀμφί (Lat. amb-), connected with ἀμφω, both; originally on both sides of; hence about.

(1) with the GENITIVE (rare in prose) about, concerning.

(2) with the DATIVE (only Ionic and poetic), about.

(3) with the ACCUSATIVE, about, near, of place, time, number, etc. : ἀμφὶ ἄλα, by the sea; ἀμφὶ δείλην, near evening; ἀμφὶ τὰ ἔξηκοντα, about sixty (circiter sexaginta).

In COMP. : about, on both sides.

2. ἐπί, on, upon.

(1) with the GENITIVE :

(a) of PLACE : ἐπὶ τύργου, on a tower; sometimes towards : ἐπὶ Σάμου πλέων, to sail (upon) towards Samos.

(b) of TIME : ἐφ' ἡμῶν, in our time.

(2) with the DATIVE :

(a) of PLACE : ἐπὶ τῇ θαλάσσῃ οἰκεῖν, to live upon (by) the sea.

(b) of TIME : ἐπὶ τῷ σημείῳ, upon the signal; ἐπὶ τούτοις, thereupon.

(c) likewise over, for, at, in addition to, on account of, in the power of; and in many other relations : see the Lexicon.

(3) with the ACCUSATIVE, originally up to; then to, towards, against : ἀναβαίνειν ἐφ' ἵππον, to mount a horse; ἐπὶ δεξιᾷ, to the right.

In COMP. : upon, over, after, toward, to, for, at, against, besides.

3. μετά (akin to μέσος, Lat. medius), amid, among.

(1) with the GENITIVE, with, on the side of : μετὰ τῶν συμμάχων τοῦς πολεμίους μάχεσθαι, with (the help of) the allies to fight with (against) the enemy (§ 186, N.).

(2) with the DATIVE (poetic, chiefly Epic), among.

(3) with the ACCUSATIVE :

(a) into (the midst of), after (in quest of), for (poetic).

(b) generally after, next to : μετὰ τὸν πόλεμον, after the war; μέγιστος μετὰ τὸν Ἰστρόν, the largest (river) next to the Ister.

In COMP. : with (of sharing), among, after (in quest of) : it also denotes change, as in μετανοέω, change one's mind, repent.

4. παρά, *by, near, alongside of* (see Note).

(1) with the GENITIVE, *from beside, from*.

(2) with the DATIVE, *near*: παρὰ Κύρῳ ὄντες, *being near Cyrus*.

(3) with the ACCUSATIVE, *to (a place), near to*: also *by the side of, beyond or beside, except, along with, because of*.

(a) of PLACE: ἀφίκεται παρὰ Κῦρον, *he comes to Cyrus*.

(b) of TIME: παρὰ πάντα τὸν χρόνον, *throughout the whole time*.

(c) of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν, *on account of our neglect*.

(d) with ideas of *beyond* or *beside*, and *except*: οὐκ ἔστι παρὰ ταῦτα καλλα, *there are no others besides these*; παρὰ τὸν νόμον, *contrary to the law* (properly *beyond it*).

In COMP.: *beside, along by, hitherward, wrongly (beside the mark), over (as in overstep)*.

5. περί, *around* (on all sides).

(1) with the GENITIVE, *about, concerning* (Lat. *de*): περὶ πατρὸς ἐρέσθαι, *to inquire about his father*; also (poetic) *above*; κρατερὸς περὶ πάντων, *mighty above all*.

(2) with the DATIVE, *about, around, concerning*, seldom in Attic prose.

(3) with the ACCUSATIVE, *nearly the same as διμῇ*.

In COMP.: *around, about, exceedingly*.

6. πρός, *at or by (in front of)*, akin to πρό.

(1) with the GENITIVE:

(a) *in front of, looking towards*: πρὸς Θράκης κεῖσθαι, *to be situated over against Thrace*;—*in swearing*: πρὸς θεῶν, *before (by) the Gods*. Sometimes *pertaining to (as character)*: ή κάρτα πρὸς γυναικός ἔστιν, *surely it is very like a woman*.

(b) *from (properly from before)*: τιμῆν πρὸς Ζηνὸς ἔχοντες, *having honour from Zeus*; sometimes with passive verbs (like ὑπέ): πρὸς τινος φιλεῖσθαι, *to be loved by some one*.

(2) with the DATIVE:

(a) *at*: δὲ Κύρος ἦν πρὸς Βαβυλῶνι, *Cyrus was at Babylon*.

(b) *in addition to*: πρὸς τούτοις, *besides this, furthermore*.

(3) with the ACCUSATIVE:

(a) *to*: οἶναι πρὸς Ὀλυμπὸν, *to go to Olympus*.

(b) *towards*: πρὸς Βορρᾶν, *towards the North*; so of persons: πιστῶς διακεῖσθαι πρὸς τινα, *to be faithfully disposed towards one*.

(c) *with a view to, in reference to*: πρὸς τί με ταῦτ' ἀπορᾶς, *(to what end) for what do you ask me this!* πρὸς τὴν δύναμιν, *according to one's power*.

In COMP.: *to, towards, against, besides*.

7. ὑπό, *under* (Lat. *sub*), *by*.

(1) with the GENITIVE :

- (a) of PLACE : ὑπὸ γῆς, *under the earth*; sometimes *from under*.
- (b) to denote the AGENT with passive verbs : τιμᾶσθαι ὑπὸ τῶν πολιτῶν, *to be honoured by the citizens*.
- (c) of CAUSE : ὑπὸ δέους, *through fear*; ὑφ' θεοῦ, *through pleasure*.

(2) with the DATIVE (especially poetic) : θανεῖν ὑπὸ Ιλίου, *to perish under (the walls of) Ilium*.

(3) with the ACCUSATIVE :

- (a) of PLACE, *under*, properly *to (a place)*; *under*.
- (b) of TIME, *towards* (*entering into*) : ὑπὸ νύκτα, *just before night* (Lat. *sub noctem*) : sometimes *during*.

In COMP. : *under, secretly, slightly, gradually*.

NOTE. Further details must be learned by practice. In general, the accusative is the case used with prepositions to denote that *towards* which, *over* which, *along* which, or *upon* which *motion* takes place; the genitive, to denote that *from* which anything proceeds; the dative, to denote that *in* which anything takes place. It will be noticed how the meaning of each case modifies the translation of a given preposition: thus παρά means *near, alongside of*; and we have παρὰ τοῦ βασιλέως, *from the neighbourhood of the king*; παρὰ τῷ βασιλεῖ, *in the neighbourhood of the king*; παρὰ τὸν βασιλέα, *into the neighbourhood of the king*.

§ 192. (Recapitulation). 1. The following prepositions take the genitive : ἀμφί, ἀντί, ἀπό, διά, ἐκ (ἐξ), ἐπί, κατά, μετά, παρά, περί, πρό, πρός, ὑπέρ, ὑπό,—i.e. all except *eis*, ἐν, σύν, ἀνά. Also the improper prepositions ἀνευ, ἀτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλήν.

2. The following take the dative : ἐν, ἐπί, παρά, περί, πρός, σύν, ὑπό, and in poetry ἀμφί, ἀνά, μετά.

3. The following take the accusative : ἀμφί, ἀνά, διά, *eis* (ἐσ), ἐπί, κατά, μετά, παρά, περί, πρό, ὑπέρ, ὑπό,—i.e. all except ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν. So also *θο* (with words denoting persons).

§ 193. A preposition is often followed by its own case when it is part of a compound verb. E.g.

Παρεκομίζοντο τὴν Ἰταλίαν, *they sailed along the coast of Italy*; ἐσῆλθε με, *it occurred to me*; ή μήτηρ συνέπραττεν αὐτῷ ταῦτα, *his mother assisted him in this* (i.e. ἐπράττε σύν αὐτῷ). For examples of the genitive, see § 177; for those of the dative, see § 187.

ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὕτως εἶπεν, *thus he spoke*; πρῶτον ἀπῆλθεν, *he first went away*; τὸ ἀληθῶς κακόν, *that which is truly evil*.

For adverbs preceded by the article, and qualifying a noun like adjectives, see § 141, N. 3. For adverbs with the genitive or dative, see §§ 168; 182; 185; 186. For adverbs as prepositions, see § 191. For negative adverbs, see § 283.

THE VERB.

VOICES.

Active.

§ 195. In the active voice the subject is represented as acting: as τρέπω τοὺς ὄφθαλμούς, *I turn my eyes*; ὁ πατὴρ φιλεῖ τὸν παῖδα, *the father loves the child*; ὁ ἵππος τρέχει, *the horse runs*.

Passive.

§ 196. In the passive voice the subject is represented as *acted upon*; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, *the child is loved by the father*.

§ 197. 1. The *object* of the active becomes the subject of the passive. The *subject* of the active, the agent, is generally expressed by ὑπό and the genitive in the passive construction. (See § 196 and the example).

NOTE. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a person is generally made the subject of the passive, and the other (an accusative) remains unchanged. *E.g.*

Οὐδὲν ἀλλο θιδάσκεται ἀνθρώπος, *the man is taught nothing else* (in the active, οὐδὲν ἀλλο θιδάσκουσι τὸν ἀνθρώπον). Ἄλλο τι μείζον ἐπιταχθῆσεσθε, *you will have some other greater command imposed on you* (active, ἀλλο τι μείζον ὑμῖν ἐπιτάξουσιν, *they will impose some other greater command on you*). Σο ἐκκόπτεσθαι τὸν ὄφθαλμόν, *to have his eye cut out*, and ἀποτέμνεσθαι τὴν κεφαλήν, *to*

have his head cut off, &c., from possible active constructions ἐκκόπτειν τί τινι, and ἀποτίμωειν τί τινι (cf. § 184, 3, N. 1).

2. The perfect and pluperfect passive generally take the *dative* of the agent (§ 188, 3).

The personal verbal in -τέος takes the dative, the impersonal in -τέον the dative or accusative, of the agent (§ 188, 4).

- § 198. The subject of the passive may be a neuter adjective which represents a cognate accusative of the active construction; or the passive may be used impersonally, the subject being implied in the idea of the verb itself. *E.g.*

Ἄσεβεῖται οὐδέν, no act of impiety is committed (act. ἀσεβεῖν, § 159, N. 1). So παρεσκεύασται, preparation has been made (*it is prepared*); ἀμαρτάνεται, error is committed (*it is erred*); cf. Latin *ventum est.*

Middle.

- § 199. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting *on himself*: ἐτράποντο πρὸς ληστείαν, they turned themselves to piracy. This, though the most natural, is the least common use of the middle.
2. As acting *for himself* or *with reference to himself*: ὁ δῆμος τίθεται νόμους, the people make laws for themselves, whereas τίθησι νόμους would properly be said of a lawgiver; τοῦτον μεταπέμπομαι, I send for him (*to come to me*); ἀπεπέμπετο αὐτούς, he dismissed them.
3. As acting *on an object which belongs to himself*: ἤλθε λυσόμενος θύγατρα, he came to ransom his (own) daughter (Hom.).

NOTE 1. Often the middle expresses no more than is implied in the active; thus τρόπαιον ἵστασθαι, to raise a trophy for themselves, generally adds nothing but the expression to what is implied in τρόπαιον ἵστάναι, to raise a trophy; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic θέσθαι, to see, and θεῖν.

NOTE 2. The middle sometimes has a *causative* meaning; as ἐδιδαξάμην σε, *I had you taught.*

NOTE 3. The middle of certain verbs is peculiar in its meaning. Thus, ἀποδίδωμαι, *give back*, ἀποδίδομαι, *sell*; γράφω, *write* or *propose a vote*, γράφομαι, *indict*; τιμωρῶ τινι, *I avenge a person*, τιμωροῦμαι τιμητα, *I avenge myself on a person* or *I punish a person*; ἀπτω, *fasten*, ἀπνομαι, *cling to* (*fasten myself to*); so ζχομαι, *hold to*.

NOTE 4. The future middle of some verbs has a passive sense; as ἀδικῶ, *wrong*, ἀδικήσομαι, *I shall be wronged*.

TENSES.

I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows:—

PRESENT, continued or repeated present action: γράφω, *I am writing* or *I write* (habitually):

IMPERFECT, continued or repeated past action: ἔγραφον, *I was writing*, or *I used to write*.

PERFECT, action finished in present time: γέγραφα, *I have written*.

PLUPERFECT, action finished in past time: ἐγέγραφεν, *I had written*.

AORIST, simple past action: ἔγραψα, *I wrote*. (See Note 5.)

FUTURE, future action: γράψω, *I shall write* or *I shall be writing*.

FUTURE PERFECT, action to be finished in future time: γέγραψεται, *it will have been written*.

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as πορεύεται πρὸς βασιλέα ἢ ἐδύνατο τάχιστη, *he goes (went) to the king as fast as he could*.

For the present expressing a general truth, see § 205, 1.

NOTE 2. The presents ἦκω, *I am come*, and οἴχομαι, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects.

NOTE 3. The present εἰμι, *I am going*, has a future sense, and is used as a future of ἕρχομαι, whose proper future ἐλεύσομαι is not in good use in Attic prose.

NOTE 4. The present with πάλαι or any other expression of past time has the force of a present and perfect combined; as πάλαι σοι τοῦτο λέγω, *I have long been telling you this (which I now tell).*

NOTE 5. The aorist corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing, &c.* Thus, ἐποίει τοῦτο is *he was doing this or he did this habitually*; πεποίηκε τοῦτο is *he has already done this*; ἐπεποίηκε τοῦτο is *he had already (at some past time) done this*; but ἐποίησε τοῦτο is simply *he did this*, without qualification of any kind.

§ 201. In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses (See § 90, 2). *E.g.*

Πράττουσιν δὲ θεόντων, *they do whatever they please*; ἐπραττον δὲ βούλοιντο, *they did whatever they pleased*. Δέουσιν δὲ τοῦτο βούλοντας, *they say that they wish for this*; ἔλεξαν δὲ τοῦτο βούλοιντο, *they said that they wished for this*.

These constructions will be explained hereafter (§§ 233, 243).

II. TENSES OF THE DEPENDENT MOODS.

A. Not in Indirect Discourse.

§ 202. In the subjunctive and imperative, and also in the optative and infinitive when they are not in indirect discourse (§ 203), the tenses chiefly used are the present and aorist.

1. These tenses here differ only in this, that the present denotes a *continued or repeated action*, while the aorist denotes a *simple occurrence* of the action, the time of both being precisely the same. *E.g.*

'Εὰν ποιήσῃ τοῦτο, *if he shall do this (habitually)*, ἐὰν ποιήσῃ τοῦτο, *(simply) if he shall do this*; εἰ ποιοίη τοῦτο, *if he should do this (habitually)*, εἰ ποιησεῖ τοῦτο, *(simply) if he should do this*; ποιεῖ τοῦτο, *do this (habitually)*, ποιήσει τοῦτο, *(simply) do this*. Βούλεται τοῦτο ποιεῖν, *he wishes to do this (habitually)*; βούλεται τοῦτο ποιῆσαι, *(simply) he wishes to do this*.

This is a distinction entirely unknown to the Latin, which has

(for example) only one form, *si faciat*, corresponding to *εἰ ποιοῖη* and *εἴ ποιήσειεν*. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. E.g.

Δέδοικα μὴ λήθην πεποιήκη, I fear lest it may prove to have caused forgetfulness (μὴ ποιῇ would mean *lest it may cause*). Οὐ βούλεύεσθαι ἔτι ὥρα, δὲλλὰ βεβούλευσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*.

NOTE. The perfect *infinitive* sometimes expresses *decision* or *permanence*, and sometimes it is merely more emphatic than the present; as *εἶπον τὴν θύραν κεκλείσθαι*, *they ordered the gate to be shut (and kept so)*; *ἡλαυνεν ἐπὶ τοὺς Μένωνος, ὅστ' ἔκείνους ἐκπέπληχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, so that they were (once for all) thoroughly frightened and ran to arms*.

3. The future optative and future infinitive are regularly used only to represent the future indicative in *indirect discourse* (§ 203).

NOTE. For the future infinitive with *μέλλω*, see § 118, 6.

B. In Indirect Discourse.

REMARK. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i.e. incorporated into the general structure of the sentence. It includes of course all *indirect quotations* and *indirect questions*.

- § 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in direct discourse. E.g.

· "Ελεγεν ὅτι γράφοι, *he said that he was writing* (*he said γράφω, I am writing*) ; ἔλεγεν ὅτι γράψοι, *he said that he would write* (*he said γράψω, I will write*) ; ἔλεγεν ὅτι γράψειεν, *he said that he had written* (*he said γέγραψα*) ; ἔλεγεν ὅτι γε γράφως εἴη, *he said that he had already written* (*he said γέγραφα*). "Ηρέο εἴ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I* (*he asked ἔστι τις;*).

Φησὶ γράφειν, *he says that he is writing* (*he says γράφω*) ; φησὶ γράψειν, *he says that he will write* (*γράψω*) ; φησὶ γράψαι, *he says that he wrote* (*ἔγραψα*) ; φησὶ γε γράφειν, *he says that he has written* (*γέγραφα*). Ή έφη γράφειν, *he said that he was writing* (*he said γράφω*) ; &c.

These constructions will be explained in § 243 and § 246 (cf. § 247). Here they merely show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between *φησὶ γράφειν* and *φησὶ γράψαι* under § 203 with that between *βούλεται ποιεῖν* and *βούλεται ποιῆσαι* under § 202. Notice also the same distinction in respect to the present and aorist optative.

NOTE 1. The present infinitive may represent the *imperfect* as well as the present indicative; as *τίνας εὐχὰς ἵπολαμβάνετ' εὗχεσθαι τὸν Φίλιππον* ὅτε ἐσπειδέν; *what prayers do you suppose Philip made when he was pouring libations?* (i.e. *τίνας εὐχὰς ηὔχετο;*).

NOTE 2. Verbs of *hoping, expecting, promising, &c.*, allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). *E.g.*

‘Ηλπίζουν μάχην ἔσεσθαι, they expected that there would be a battle; but ἀσπότε ἥλπισεν παθεῖν, what he never expected to suffer. Υπέσχετο μοι βούλεύσασθαι, and ὑπέσχετο μηχανὴν παρέξειν (both in Xen.).

III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. *E.g.*

Αμαρτάγει τοῦτο ποιῶν, he errs in doing this; ἡμαρτανετοῦτο ποιῶν, he erred in doing this; ἀμαρτήσεται τοῦτο ποιῶν, he will err in doing this. (Here *ποιῶν* is first present, then past, then future, absolutely; but always present to the verb of the sentence). *Ἀπελθεταῦτα λαβών, take this and be off* (*λαβών* being past to *ἀπελθετε*, but absolutely future).

NOTE 1. The present may here also represent the imperfect; as *οἶδα κάκεινω σωφρονοῦντε, οἴτε Σωκράτει συνήστην, I know that they also were continent* (i.e. *ἐσωφρονείτην*) *as long as they associated with Socrates.* See § 203, Note 1.

NOTE 2. For peculiar uses of the aorist participle, see § 279, 3 and 4.

IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as *πλοίον εἰς Δῆλον Ἀθηναῖοι πέμπονται, the Athenians send a ship to Delos (annually).*

2. In animated language the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. *E.g.*

"Ην τις τούτων τι παραβάνη, ζημίαν αὐτοῖς ἐπέθεσαν, i.e. they impose a penalty on all who transgress. Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δὲ ἡρ' ἄνα, one day (often) brings down one man from a height and raises another high.

3. The perfect is sometimes gnomic, like the aorist. *E.g.*

Τὸ δὲ μὴ ἐμποδὼν ἀναταγωνίστῳ εἰνοίᾳ τετίμηται, but those who are (lit. that which is) not before men's eyes are (is) honoured with a good will which has no rivalry.

- § 206. The imperfect and aorist are sometimes used with the adverb *ἀν* to denote a customary action. *E.g.*

Διηρώτων δὲ αὐτοὺς τι λέγοιεν, I used to ask them (I would often ask them) what they said. Πολλάκις δὲ οἴσαμεν δὲν ὑμᾶς, we used often to fear you.

REMARK. This iterative construction must be carefully distinguished from the ordinary apodosis with *ἀν* (§ 222). It is equivalent to our phrase *he would often do this* for *he used to do this*.

THE PARTICLE "AN."

- § 207. The adverb *ἀν* (Epic *κέ*) has two distinct uses.

1. It is joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some condition, expressed or implied. Here it belongs to the verb.
2. It is joined regularly to *εἰ*, *if*, and to all relative and temporal words (and occasionally to the final particles *ώς*, *ὅπως*, and *ὅφρα*), when these are followed by the subjunctive. Here it belongs entirely to the particle or relative, with which it often forms one word, as in *ἐάν*, *ὅταν*, *ἐπειδάν*.

There is no English word which can translate *ἄν*. In its first use it is expressed in the *would* or *should* of the verb (*θελότω ἄν*, *he would wish*; *θελούμενης ἄν*, *I should choose*). In its second use it has no force which can be made apparent in English.

REMARK. The following sections (§§ 208–211) enumerate the various uses of *ἄν*; when these are explained more fully elsewhere, reference is made to the proper sections.

§ 208. 1. The *present* and *perfect* indicative never take *ἄν*.

2. The *future* indicative often takes *ἄν* (or *κέ*) in the early poets, especially Homer; very rarely in Attic Greek.
E.g.

Καὶ κέ τις ὁδὸς ἐρέει, and perhaps some one will thus speak; ἀλλοι, οἵ κέ με τιμήσουσι, others who will honour me (if occasion offers). (Hom.)

3. The most common use of *ἄν* with the indicative is when it forms an apodosis with the *secondary* tenses. See § 222.

§ 209. 1. In Attic Greek the subjunctive is used with *ἄν* only in the constructions mentioned in § 207, 2, where *ἄν* belongs to the introductory word. See § 223, § 225, § 232, 3, § 233; also § 216, 1, N. 2.

2. The Homeric subjunctive, which is often used nearly or quite in the sense of the future indicative (§ 255), may, like the future (§ 208, 2), take *ἄν* or *κέ*. *E.g.*

Εἰ δέ κε μὴ δώσωσι, ἔγώ δέ κε νῦν αὐτὸς ἔλωμαι, and if they do not give her up, I will take her myself.

§ 210. The optative with *ἄν* forms an apodosis, with which a condition must be either expressed or implied (§ 224).

§ 211. The present and aorist infinitive and participle are used with *ἄν* to form an apodosis. Each tense is here equivalent to the *corresponding tense* of the indicative or optative with *ἄν*,—the present representing also the imperfect. Thus the present infinitive or participle with *ἄν* may represent either an *imperfect indicative* or a *present optative* with *ἄν*; the aorist, either an *aorist indicative* or an *aorist optative* with *ἄν*. *E.g.*

(Pres.) *Φησίν αὐτοὺς ἀλευθέρους ἄν εἴρατ, εἰ τοῦτο ἐπράξαν, he says that they would (now) be free (ἥταν ᄀν), if they had done this;*

φησὶν αὐτοὺς ἐλευθέρους ἀν τίνατι, εἰ τοῦτο πράξειαν, he says that they would (hereafter) be free (εἰν ἦν), if they should do this. Οἶδα αὐτοὺς ἐλευθέρους ἀν δυνατούς, εἰ τοῦτο ἔπραξαν, I know that they would (now) be free (ἥσαν ἦν), if they had done this; οἶδα αὐτοὺς ἐλευθέρους ἀν δύτας, εἰ ταῦτα πράξειαν, I know that they would (hereafter) be free (εἰν ἦν), if they should do this (§ 280).

(Aor.) Φασὶν αὐτὸν ἡλθεῖν ἀν (or οἴδα αὐτὸν ἡλθόντα ἦν), εἰ τοῦτο ἐγένετο, they say (or I know) that he would have come (ἡλθεν ἦν), if this had happened; φασὶν αὐτὸν ἡλθεῖν ἀν (or οἴδα αὐτὸν ἡλθόντα ἦν), εἰ τοῦτο γένοιτο, they say (or I know) that he would (hereafter) come (ἡλθει ἦν), if this should happen.

So the perfect infinitive with *ān* may represent either the pluperfect indicative or the perfect optative with *ān*. The context must decide in each case whether we have the equivalent of the indicative or of the optative with *ān*. In the examples given above, the form of the protasis is decisive.

§ 212. 1. In a long apodosis *ān* may be used twice or even three times with the same verb; as οὐκ ἀν ἤγεισθ' αὐτὸν καὶ ἐπιδραμεῖν; do you not think that he would even have rushed thither?

2. When an apodosis consists of several co-ordinate verbs, *ān* generally stands only with the first; as οὐδὲν ἀν διάφορον τούτου ἑτέρου ποιοῦ, ἀλλ' ἐπὶ ταῦτων ἀμφότεροι ιοιεν, he would do nothing different from the other, but both would aim at the same object (*ān* belongs also to *ιοιεν*).

THE MOODS.

§ 213. 1. The indicative is used in simple, absolute assertions; as γράφει, he writes; ἔγραψεν, he wrote; γράψει, he will write; γέγραφεν, he has written.

It also expresses certain other relations, many of which are expressed in other languages (as in Latin) by a different mood. The following examples will illustrate its various uses:—

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, if this is true, I rejoice (§ 221); εἰ ἔγραψεν, ἡλθον ἦν, if he had written, I should have come (§ 222); εἰ γράψει, γνῶσθαι, if he shall write (or if he writes), I shall know (223, N. 1). Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, he takes care that this shall happen (§ 217). Δέ γει ὅτι τοῦτο ποιεῖ, he says that he is doing this; sometimes, εἰπεν ὅτι τοῦτο ποιεῖ, he said that he was doing this (he said ποιῶ). Εἴθε με ἔκτεινας, ós

μήποτε τοῦτο ἐποίησα, O that thou hast killed me, that I might never have done this! (§ 251, 2; § 216, 3). Εἴθε τοῦτο ἀληθὲς ἦν, O that this were true! (§ 251, 2).

2. The various uses of the subjunctive are shown by the following examples:—

"Ἐρχεται ἵνα τοῦτο ἴδῃ, he is coming that he may see this (§ 216); φοβεῖται μὴ τοῦτο γένηται, he fears lest this may happen (§ 218). Εάν ἔλθῃ, τοῦτο ποιήσω, if he shall come (or if he comes), I shall do this (§ 223); ἔάν τις ἔλθῃ, τοῦτο ποιῶ, if any one (ever) comes, I (always) do this (§ 225). Ὄταν ἔλθῃ, τοῦτο ποιήσω, when he shall come (or when he comes), I shall do this (§ 232, 3); ὅταν τις ἔλθῃ, τοῦτο ποιῶ, when any one comes, I (always) do this (§ 233).

"Ιωμέν, let us go (§ 253). Μὴ θαυμάσῃτε, do not wonder (§ 254). Τί εἴπω; what shall I say? (§ 256). Οὐ μὴ τοῦτο γένηται, this (surely) will not happen (§ 257). "Ιδωμαι, I shall see (Hom., § 255).

3. The various uses of the optative are shown by the following examples:—

"Ηλθεν ἵνα τοῦτο ἴδοι, he came that he might see this (§ 216); ἐφοβεῖτο μὴ τοῦτο γένοιτο, he feared lest this should happen (§ 218). Εἰ ἔλθοι, τοῦτ' ἀν ποιήσαιμι, if he should come, I should do this (§ 224); εἴ τις ἔλθοι, τοῦτο ἐποίουν, if any one (ever) came, I (always) did this (§ 225). Ὁτε ἔλθοι, τοῦτ' ἀν ποιήσαιμι, whenever he should come (at any time when he should come), I should do this (§ 232, 4); ὅτε τις ἔλθοι, τοῦτο ἐπολούν, whenever any one came, I (always) did this (§ 233). Ἐπεμελεῖτο ὅπως τοῦτο γένησοιτο, he took care that this should happen (§ 217). Εἶπεν (or έλεγεν) ὅτι τοῦτο ποιοίη (ποιήσοι or ποιήσει), he said that he was doing (would do or had done) this (§ 243).

"Ελθοι ἄν, he might go (if he should wish to) (§ 226, 2). Εἴθε μὴ ἀπόλοιτο, O that they may not perish! Μὴ γένοιτο, may it not happen (§ 251, 1).

4. The imperative is used to express commands and prohibitions; as *τοῦτο ποίει*, do this; *μὴ φεύγετε*, do not fly.

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ 214. The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1).

I. FINAL AND OBJECT CLAUSES AFTER *ἴwa*, *ώς*, *ὅπως*, *μή*.

§ 215. The clauses which depend on the so-called *final* particles *ἴwa*, *ώς*, *ὅπως*, *that*, *in order that*, and *μή*, *that not*, *lest*, may be divided into three classes:—

- A. *Final* clauses, expressing the *purpose* or *motive*; as ἔρχεται *ἴwa τοῦτο ήδη*, *he is coming that he may see this*. Here all the final particles may be used.
- B. *Object* clauses with *ὅπως*, after verbs signifying *to strive for*, *to care for*, *to effect*; as *σκόπει ὅπως τοῦτο γενήσεται*, *see to it that this is (shall be) done*.
- C. *Object* clauses with *μή* after verbs of *fear* or *caution*; as *φοβεῖται μὴ τοῦτο γένηται*, *he fears that (or lest) this may happen*.

REMARK. — The first two classes are to be distinguished with special care. The object clauses in B are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τοῦτο*; as *σκόπει τοῦτο, ὅπως μὴ σε ὄψεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τούτον ἔνεκα*, *for the sake of this*, or *διὰ τοῦτο*, *to this end*; as *ἔρχεται τούτον ἔνεκα, ίwa ήμᾶς ήδη*, *he is coming for this purpose, namely, that he may see us*.

NOTE. The negative adverb in all these clauses is *μή*; except that *οὐ* is used after *μή*, *lest*, to avoid *μή μή* (§ 218).

A. Final Clause.

§ 216. 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses.
E.g.

Διαροέται τὴν γέφυραν λῦσαι, ώς μὴ διαβῆτε, he thinks of breaking up the bridge, that you may not pass over. Παρακαλεῖται λαρροὺς, *ὅπως μὴ ἀποθάνῃς, you call in physicians, that he may not die.* Φίλος ἐθουέτο εἰς τοὺς μέγιστα δυναμένους, *ίwa ἀδικῶν μὴ διδοῖη δίκην, he wished to be a friend to the most powerful*, *that he might do no wrong and not be punished.* Τείρουν ἔνεκα φίλων φέτο δεῖθαι, *ώς σωμάρχους ἔχοι, he thought he needed friends for this purpose, namely, that he might have helpers.*

NOTE 1. The future indicative in final clauses is very rare.

NOTE 2. The adverb *ἀν* (*κε*) is sometimes joined with *ὡς* and *ὅπως* before the subjunctive in final clauses; as *ὡς ἀν μάθης, ἀντίκουσον, hear the other side, that you may learn.* It adds nothing to the sense that can be made perceptible in English.

2. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse. (§ 242, 1 *et seq.*). Hence, instead of the optative after secondary tenses, we can have the subjunctive, which would be used when a person conceived the purpose in his own mind; that is, we can say either *ἡλθεν ἵνα ἴδοι, he came that he might see* (§ 216, 1), or *ἡλθε *ἵνα* ἴδῃ, because the person himself would say* *ἔρχομαι ἵνα ἴδω, I come that I may see.*

E.g.

Τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ, he burned the vessels, that Cyrus might not pass over. See § 248, Note.

3. The secondary tenses of the indicative are used in final clauses to denote that the end or object is dependent on some *unfulfilled condition* or some *unaccomplished wish*, and therefore *is not* or *was not attained*.

E.g.

Τί μ' οὐ λαβὼν ἔκτεινας εἰθὺς, ὡς ἔδειξα μίποτε; &c., why did you not take me and kill me at once, that I might never have shewn? &c. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματα ἀνθρώπους ἔχειν φωνὴν, οὐ νηδὲν οἱ διηποί λόγοι, Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing.

B. Object Clauses with *ὅπως* after Verbs of Striving, &c.

§ 217. Object clauses depending on verbs signifying *to strive for, to care for, to effect*, regularly take the *future indicative* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative; but commonly the indicative is retained, as explained in § 216, 2^o. E.g.

Φρόντιζες ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, take heed that you do nothing unworthy of this honour. *Ἐφηχανόμεθα ὅπως μηδεὶς τῷτο γνῶσετο, we were planning that nobody should know*

this (here *γνώσεται* would be more common). "Ἐπρασσον ὅπως τις θοήθεια ἦξει, they were trying to effect (*this*), that some assistance should come.

NOTE 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses.

NOTE 2. Both *ὅπως* and *ὅπως μή* are often used with the future indicative in *exhortations* or *prohibitions*, some imperative like *σκόπει* or *σκοπείτε*, *take care*, being understood; as *ὅπως ανούξεστε εἰλέγοντες έλευθερίας*, (*see that you*) *prove yourselves worthy of freedom*.

C. Object Clauses with *μή* after Verbs of Fearing, &c.

§ 218. After verbs denoting *fear*, *caution*, or *danger*, *μή*, *that* or *lest*, takes the subjunctive after primary tenses, and the optative after secondary tenses.

The subjunctive may also follow secondary tenses, to retain the mood in which the fear would originally occur to the mind. *E.g.*

Φοβοῦμαι *μὴ τοῦτο γένηται* (*vereor ne accidat*), *I fear that this may happen*; φοβοῦμαι *μὴ οὐ τοῦτο γένηται* (*vereor ut accidat*), *I fear that this may not happen* (§ 215, N.). Φροντίζω *μὴ κράτιστον ή μοι σιγᾶν*, *I am anxious lest it may be best for me to be silent*. Οὐκέτι ἐπειθίστο, δεδίστες *μὴ ἀποτμηθεῖησαν*, *they no longer made attack, fearing lest they should be cut off*. Ἐφοβοῦντο *μὴ τι πάθῃ*, *they feared lest he should suffer anything* (§ 216, 2).

NOTE. Verbs of fearing may refer to objects of fear which are *present* or *past*. Here *μή* takes the present and past tenses of the indicative. *E.g.*

Δέδουκα *μὴ πληγῶν δέει*, *I fear that you need blows*. Φοβούμεθα *μὴ ἀμφοτέρων ἀμα ἡμαρτήκαμεν*, *we fear that we have missed both at once*. "Ορα *μὴ παιίων ἐλεγεν*, *beware lest he was speaking in jest*.

II. CONDITIONAL SENTENCES.

§ 219. 1. In conditional sentences the clause containing the condition is called the protasis, and that containing the conclusion is called the apodosis. The protasis is introduced by *εἰ*, *if*.

2. The adverb *ἄν* (Epic *κέ*) is regularly joined to *εἰ* in the *protasis* when the verb is in the subjunctive; *εἰ* with *ἄν* forming *έάν*, *ἄν* (*ᾶ*), or *ἢν*. (See § 207, 2.) The simple *εἰ* is used with the indicative and optative.

The same adverb *ἄν* is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the protasis is regularly *μή*, that of the apodosis is *οὐ*.

CLASSIFICATION OF CONDITIONAL SENTENCES.

- § 220. Conditional sentences in Greek have six forms,—four of ordinary conditions, and two of present and past general suppositions.

- I. Conditions are naturally divided into (a) *present* or *past*, and (b) *future*.

- (a) 1. We may *simply state* a present or past condition, implying nothing as to its fulfilment; as if he is (now) doing this, *εἰ τοῦτο πράσσει*;—if he was doing it, *εἰ ἔπρασσε*;—if he did it, *εἰ ἔπράξε*;—if he has (already) done it, *εἰ πέρπραχε*. (§ 221.)

- (a) 2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled; as if he were (now) doing this, *εἰ τοῦτο οὐ πράσσει*;—if he had done this, *εἰ τοῦτο οὐ πράξει* (both implying the opposite). (§ 222.)

- (b) 1. In stating a future condition, we may say *if he shall do this*, *ἄν πράσσει* (or *πράξῃ*) *τοῦτο* (or, still more vividly, *εἰ πράξει τοῦτο*), making a distinct supposition of a future case. (§ 223.)

- (b) 2. We may also say *if he should do this*, *εἰ πράσσει* (or *πράξει*) *τοῦτο*, still supposing a case in the future, but less distinctly and vividly than before. (§ 224.)

II. Two forms of general conditions, one *present*, the other *past*, are distinguished from the ordinary present and past conditions of (a) 1. Here we suppose an event to occur or to have occurred on *any one* of a series of possible occasions ; as

- (a) *If (ever) any one steals, he is (always) punished,* ἐάν τις κλέπτῃ, κολάζεται.
 (b) *If (ever) any one stole, he was (always) punished,* εἴ τις κλέπτοι, ἐκολάζετο. (See § 225.)

I. FOUR FORMS OF ORDINARY CONDITIONAL SENTENCES.

(a) Present and Past Conditions

1. Simple Suppositions.

§ 221. When the protasis *simply states* a present or past supposition, implying nothing as to the fulfilment of the condition, it takes the indicative with *εἰ*. Any form of the verb may stand in the apodosis.
E.g.

Ἐτ τοῦτο πράσσει, καλῶς ἔχει, if he is doing this, it is well. Εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί, if Gods do anything disgraceful, they are not Gods. Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδῆς, if he was the son of a God, he was not avaricious.

NOTE. Even the future indicative can be used here to express a present intention or necessity that something shall be done ; as *αἴπεπλήκτρον, εἴ μαχεῖ, raise your spur, if you are going to fight.* (Here *εἴ μέλλεις μάχεσθαι* would be more common.)

2. Suppositions contrary to Fact.

§ 222. When the protasis states a present or past supposition, implying that the condition *is not* or *was not* fulfilled, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb *ἄν*.

The imperfect here refers to *present* time or to a *continued* or *repeated* action in *past* time, the aorist

to an action *simply occurring* in past time, and the (rare) pluperfect to an action *finished* in past or present time. *E.g.*

Εἰ ἐπρασσε τοῦτο, καλῶς ἀν εἴλχεν, if he were doing this, it would be well; εἰ ἐπράξε τοῦτο, καλῶς ἀν ἐσχεν, if he had done this, it would have been well. Ταῦτα οὐκ ἀν ἐδύνασθο ποιεῖν, εἰ μὴ διαιτη μετρίᾳ ἐχρῶντο, they would not be able (as they are) to do this, if they did not lead an abstemious life. *Εἰ ήσαν ἄνδρες ἀγαθοὶ, ὡς σὺ φησι, οὐκ ἀν ποτε ταῦτα ἐπασχον, if they had been good men, as you say, they would never have suffered these things* (referring to several cases). *Καὶ ίσως ἀν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, and perhaps I should have perished, if the government had not been put down.* *Εἰ ἀπεκρίνω, ικανῶς ἀν ἥδη ἐμεμάθηκη, if you had answered, I should already have learned enough (which now I have not done).*

NOTE. The imperfects *ἐδει*, *χρῆν* or *ἐχρῆν*, *ἐξῆν*, and others denoting *necessity*, *propriety*, *obligation*, *possibility*, and the like, are often used (without *ἀν*) with the infinitive, to form an apodosis implying the non-fulfilment of a condition. Thus *ἐδει σε τοῦτον φιλεῖν, you ought to love him (but do not)*, or *you ought to have loved him (but did not)*. So *ἰξῆν σου τοῦτο ποιῆσαι, you might have done this*; *εἰκός ἦν σε τοῦτο ποιῆσαι, you would properly have done this*. With the present infinitive, the construction refers to the present or to continued or repeated action in the past; with the aorist, it refers to the past.

(b) Future Conditions.

1. Subjunctive in Protasis with Future Apodosis.

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis takes the subjunctive with *ἐάν*. The apodosis takes the future indicative or some other form expressing future time. *E.g.*

Ἐάν πράσσῃ (ἢ πράξῃ) τοῦτο, καλῶς ἔξει, if he shall do this, it will be well. *Ἄν τις αὐθιστήται, πειρασόμεθα χειροῦσθαι, if any one shall stand opposed to us, we shall try to overcome him.* *Ἐάν οὖν ἵγε νῦν, πότε ἔσει οἴκοι; if therefore you go now, when will you be at home?*

REMARK. The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive; but our ordinary English uses *if he goes* even when the time is future.

NOTE 1. The future indicative with *εἰ* is very often used here for the subjunctive, as a still more vivid form of expression; as *εἰ μὴ καθέξεις γλώσσαν, ἔσται σοι κακό,* if you do not (shall not) restrain your tongue, you will have trouble.

NOTE 2. In Homer *εἰ* (without *ἄν* or *κεῖται*) is often used with the subjunctive, apparently in the same sense as *εἴ κε* or *ἥν;* as *εἰ δὲ νῆσος οὐθέλη δλέσαι,* but if he shall wish to destroy our ship. The same use of *εἰ* for *ἔάν* is found occasionally even in Attic poetry.

2. Optative in Protasis and Apodosis.

§ 224. When a supposed future case is stated in a less distinct and vivid form (as in English, *if I should go*), the protasis takes the optative with *εἰ*, and the apodosis takes the optative with *ἄν.*
E.g.

Εἰ πράσσοις (οὐ πράξεις) τοῦτο, καλῶς ἀν ἔχοι, if he should do this, it would be well. Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, you would not be durable, if you should be in prosperity. Οὐ πολλὴ ἀν ἀλογίᾳ εἴη, εἰ φοβοῖτο τὸν θάνατον ἢ τοιωτὸς; would it not be a great absurdity, if such a man should fear death?

II. PRESENT AND PAST GENERAL SUPPOSITIONS.

§ 225. In general suppositions, the apodosis expresses a customary or repeated action or a general truth, and the protasis refers in a general way to any one of a class of acts. Here the protasis has the subjunctive with *ἔάν* after present tenses, and the optative with *εἰ* after past tenses. The apodosis has the present or imperfect indicative, or some other form implying repetition. E.g.

Ἔντεις ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, if death comes near, no one is (ever) willing to die. Εἴ τινας θορυβούμενους αἴσθοιτο, κατασθενώντας τὴν ταραχὴν ἐπειράτο, if he saw any falling into disorder (or whenever he saw, &c.), he (always) tried to quiet the confusion.

PECULIAR FORMS OF CONDITIONAL SENTENCES.

- § 226. 1. The protasis is sometimes contained in a participle, or implied in an adverb or some other part of the sentence. *E.g.*

Πῶς δίκης οὗτης ὁ Ζεὺς οὐκ ἀπόλωλεν; how is it that Zeus has not been destroyed, if Justice exists? (εἰ δίκη ἔστιν). *Απολούμαι μὴ τοῦτο μαθών, I shall be ruined unless I learn this (ἐὰν μὴ μάθω).* *Οὐτω γὰρ οὐκέτι τοῦ λοιποῦ πέσχοιμεν ἀν κακῶς, for in that case we should no longer suffer harm* (the protasis being in *οὗτῳ*).

2. The protasis is often altogether omitted, leaving the optative or indicative with *ἄν* alone as an apodosis. Sometimes a definite protasis is suggested by the context, and sometimes merely a form like *if he pleased, if he could, if he should try, if we should consider, if what is likely should happen, &c.* is implied. Sometimes the condition is even too vague to be really present in the mind. Thus arises the potential optative and indicative (with *ἄν*) corresponding to the English forms with *may, can, must, might, could, would, and should.* *E.g.*

Ἴσως ἀν τις ἐπιτιμήσει τοῖς εἰρημένοις, perhaps some one might (or may) find fault with what has been said. Ἡδέως δ' ἀν ἔγωγ' ἐροίμην Λεπτίνην, and I should be glad to ask Leptines. Οὐκ ἀν μεθείμην τοῦ θρόνου, I won't give up the throne (I wouldn't on any condition). Ποι οὖν τραποίμεθ' ἄν; whether then can we (could we) turn?

*Θάττον ἥ τις ἀν φέτο, quicker than one would have thought. Κτύπου πᾶς τις ἥσθετ' ἀν σαφῶς, every one must have heard the sound. So ἡγήσω ἄν, you would have thought; εἶδες ἄν, you might have seen; cf. Latin *crederes, diceres, videres, &c.**

So βουλοίμην ἄν (velim), I should wish (in some future case); ἐβουλόμην ἄν (vellem), I should (now) wish, I should prefer (on some condition not fulfilled).

NOTE. The potential optative sometimes expresses a mild command, and sometimes is hardly more than a future, or a softer expression for a mere assertion; as *χωροῖς ἀν εἰσω*, *you may go in*; *λέγοις ἄν*, *you may speak* (for *speak*); *κλύοις ἄν ἥδη*, *Phoebus, hear me now*, *Phoebus*. *Οὐκ ἀν οὐν πάντι γέ τι σπουδαῖον εἴη ἡ δικαιοσύνη*, *Justice will not then turn out to be (cannot be) anything very excellent*. *Οὐκ ἀν ἀρνοίμην τοῦτο, I will not (would not) deny it.*

3. The apodosis may be expressed by an infinitive or participle. *E.g.*

‘Ηγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, I believe that, if you are doing this, all is well. Οἶδα ὑμᾶς ἐτοίμους ὅντας στρατεύειν ἐὰν κελεύῃ, I know you are ready to march if he shall bid you. Βούλεται ἐλθεῖν ἐὰν τοῦτο γένηται, he wishes to go if this shall be done; κελεύω ὑμᾶς ἐὰκ δύνησθε ἀπελθεῖν, I command you to depart if you can (223).

§ 227. The protasis and apodosis sometimes belong to different forms. This happens especially when an indicative with *ei* in the protasis is followed by a potential optative (§ 226, 2). *E.g.*

Εἰ οὐτοὶ ὄφθως ἀπέστησαν, ὑμεῖς ἀνὸν χρεῶν ἀρχοιτε, if these had a right to secede, you cannot (could not) possibly hold your power rightfully.

Εἰ after Verbs of Wondering, &c.

§ 228. Some verbs expressing *wonder*, *contentment*, *disappointment*, *indignation*, &c. take a protasis with *ei* when a causal sentence would seem more natural. *E.g.*

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μῆτ' ἐνθυμεῖται μῆτ' ὀργίζεται, and I wonder that no one of you is either concerned or angry (lit. if no one of you is, &c. I wonder). (See also § 248, 2.) Cf. *miror si* in Latin.

III. RELATIVE AND TEMPORAL SENTENCES.

REMARK. The principles of construction of relative clauses include all *temporal* clauses. Those introduced by *ἔως*, *πρίν*, and other particles meaning *until* (§§ 239, 240) have special peculiarities.

§ 229. The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite and indefinite antecedents may be either expressed or understood. *E.g.*

(Definite.) Τὰῦτα ἂν ἔχω ὄρας, you see these things which I have; or ἂν ἔχω ὄρας. "Οτε ἐβούλετο ἥλθεν, (once) when he wished, he came.

(Indefinite.) Πάντα ἂν βούλωνται ἔξουστων, they will have everything which they may want; or ἂν βούλωνται ἔξουσιων, they will have

whatever they may want. "Οταν ἔλθῃ, τοῦτο πράξω, when he shall come (or when he comes), I will do this. "Οτε βούλοιτο, ταῦτα ἐπράσσεν, whenever he wished, he (always) did this. "Ως ἀν εἴπω, ποιῶμεν, as I shall direct, let us act:

Definite Antecedent.

§ 230. A relative with a definite antecedent has no effect on the mood of the following verb. *E.g.*

Τίς οὗτος ὁ χῶρος δῆτ' ἐν φιεβήκαμεν; what is the place in which, &c. Εἴσις ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, (now) while there is an opportunity, &c. Τοῦτο οὐκ ἐποίησεν, ἐν δὲ τὸν δῆμον ἐτίμησεν ἄν, he did not do this, in which he would have honoured the people. So δὲ μὴ γένοιτο, may this not happen.

Indefinite Antecedent.—Conditional Relative.

§ 231. A relative clause with an indefinite antecedent has a conditional force, like a protasis. Such a relative is called a *conditional relative*. The negative particle is *μή*.

NOTE. Relative words (like *εἰ*, *if*) take *ἄν* before the subjunctive. (See § 207, 2.) With *ὅτε*, *ὅτορε*, *ἐπεῖ*, and *ἐπειδή*, *ἄν* forms *ὅταν*, *ὅπόταν*, *ἐπάν* or *ἐπήν*, and *ἐπειδάν*. *Ἄν* with *ἄν* may form *ἄν*. In Homer we generally find *ὅτε κε*, &c. (like *εἰ κε*, § 219, 2), or *ὅτε*, &c. alone (§ 234).

§ 232. The conditional relative sentence has *four* forms (two of *present* and *past*, and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221—224).

1. Present or past condition *simply stated* (§ 221). *E.g.*

"Ο τι βούλεται δώσω, I will give him whatever he (now) wishes (like *εἰ τι βούλεται*, *δώσω*, if he (now) wishes anything, I will give it). *Α μὴ οἶδα, οὐδὲ οἶμαι, εἰδέναι*, what I do not know, I do not even think I know (like *εἰ τινα μὴ οἶδα*, if there are any things which I do not know).

2. Present or past condition stated so as to imply that the condition *is not* or *was not* fulfilled (*supposition contrary to fact*, § 222). *E.g.*

"Α μὴ ἐβούλετο δοῦναι, οὐκ ἀν ἔδωκεν, he would not have given what he had not wished to give (like *εἰ τινα μὴ ἐβούλετο δοῦναι*, *οὐκ ἀν*

τίθεσκεν, if he had not wished to give certain things, he would not have given them). Όνκ ἀν ἐπεχειροῦμεν πράτειν δ μὴ ἡ πιστάμεθα, we should not (then) be undertaking to do (as we now are) things which we did not understand (like εἰ τινα μὴ ἤπιστάμεθα, if there were any things which we did not understand, the whole belonging to a supposition not realized). This case occurs much less frequently than the others.

3. Future condition in the more vivid form (§ 223).

E.g.

Ο τι ἀν βούληται, δώσω, I will give him whatever he may wish (like εάν τι βούληται, δώσω, if he shall wish anything, I will give it). *Όταν μὴ σθένω, πεπάνσομαι, when I (shall) have no more strength,* I shall cease.

NOTE. The future indicative is not substituted for the subjunctive here, as it may be in common protasis (§ 223, N. 1).

4. Future condition in the less vivid form (§ 224). E.g.

Ο τι βούλοιτο, δοῖην ἄν, I should give him whatever he might wish (like εἴ τι βούλοιτο, δοῖην ἄν, if he should wish anything, I should give it). *Πεινῶν φάγοι ἀν ὁ πότε βούλοιτο, if he were hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιτο, if he should ever wish).

§ 233. The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. E.g.

Ο τι ἀν βούληται δίδωμι, I (always) give him whatever he wants (like εάν τι βούληται, if he ever wants anything). *Ο τι βούλοιτο ἔδιδουν, I (always) gave him whatever he wanted* (like εἴ τι βούλοιτο). *Συμμαχεῖν τούτοις ἐθέλουσιν ἀπαντεῖ, οὐς ἀν δρῶσι παρεσκευασμένους,* all wish to be allies of those whom they see prepared. *Ηνὶ καὶ ἀν οἵκοι γέννωνται, δρῶσιν οὐκ ἀνάσχεται, when they get home, they do things unbearable. Οὐς μὲν ἰδοι εὐτάκτως λόντας, γίνεται εἰν ἥρωτα, καὶ ἐπεὶ πύθοιτο ἐπήγει, he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them.*

§ 234. Conditional relative sentences have most of the peculiarities and irregularities of common protasis.

* Thus, the protasis and apodosis may have different forms (§ 227); the relative without ἀν is sometimes

found in poetry with the subjunctive (like *εἰ* for *ἴαν* or *εἴ κε*, § 223, N. 2); the relative clause may depend on an infinitive or participle (§ 226, 3).

Assimilation in Conditional Relative Clauses.

- § 235. 1. When a conditional relative clause referring to the future depends on a subjunctive or optative referring to the future, it regularly takes by assimilation the same mood with its leading verb. *E.g.*

Ἐάν τινες οἱ ἀν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει, if any who may be able shall do this, it will be well; εἴ τινες οἱ δύνανται τοῦτο ποιοῖεν, καλῶς ἀν ἔχοι, if any who should be (or were) able should do this, it would be well. Εἴθε πάντες οἱ δύνανται τοῦτο ποιοῖεν, O that all who may be (or were) able would do this. (Here the optative *ποιοῖεν*, § 251, 1, makes οἱ δύνανται preferable to οἱ ἀν δύνωνται, which would express the same idea). *Τεθραίνη μοι μηκέτι ταῦτα μέλοι, may I die whenever I shall no longer care for these* (*ὅταν μέλῃ* would express the same idea).

2. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. *E.g.*

*Εἴ τινες οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἀν εἶχεν, if any who had been able had done this, it would have been well. Εἴ ἐν ἑκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην, if I were speaking to you in the dialect and in the manner in which I had been brought up (all introduced by *εἴ* ξένος ἐτύγχανον ὅν, if I happened to be a foreigner).*

NOTE. All such relative clauses are really protases, and belong equally under § 232, 2, 3, or 4. This principle often decides whether the subjunctive or the optative shall be used in future conditions.

Relative Clauses expressing Purpose, Result, or Cause.

- § 236. The relative is used with the future indicative to express a purpose. *E.g.*

Πρεσβείαν πέμπειν ἦτις ταῦτ' ἐρεῖ καὶ παρέσται, τοῖς πράγμασι, to send an embassy to say this, and to be present at the transactions. Οὐ γὰρ ἔστι μοι χρήματα, δόποθεν ἐκτίσω, for I have no money to pay the fine with.

The antecedent here may be definite or indefinite; but the negative particle is always *μή*, as in final clauses.

NOTE. In Homer, the ⁶subjunctive or optative (according to the leading tense) is commonly found in this construction.

§ 237. "Ωστε (sometimes ὡς), *so that*, which generally takes the infinitive (§ 266, 1), sometimes takes the indicative to express a *result*. The negative is οὐ. *E.g.*

Οὔτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; *are you so senseless that you expect them to become good?*

§ 238. The relative is sometimes equivalent to ὅτι, *because*, and a personal or demonstrative pronoun. The verb is in the indicative, as in ordinary causal sentences (§ 250). *E.g.*

Θαυμαστὸν ποιεῖς, δεὶς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως).

Tetraporal Particles signifying Until and Before that.

§ 239. 1. When ἔως, ἔστε, ἄχρι, μέχρι, and ὅφρα, *until*, refer to a definite point of past time, they take the indicative. *E.g.*

Ταῦτα ἐποιεῖν, μέχρι σκύτος ἐγένετο, *this they did until darkness came on.*

2. These particles follow the construction of conditional relatives in the last three forms which correspond to ordinary protasis (§ 232, 2-4), and in general suppositions (§ 233). *E.g.*

'Επίσχες, ἔστ' ἀν καὶ τὰ λοιπὰ προσμάθης, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἰποιμ' ἀν . . . ἔως παρατείναι με τοῦτον, *I would tell him, &c., until I put him to the torture* (§ 232, 4; § 235, 1). 'Ηδέως ἀν τούτῳ ἔτι διελεγόμην, ἔως αὐτῷ . . . ἀπέδωκα, *I should (in that case) gladly have continued to talk with him until I had given him back, &c.* (§ 232, 2; § 235, 2). Αἱ δύσοντακταὶ γέ, ἀνάγκη ταῦτα δὲ πράγματα παρέχειν, ἔως ἀν χώραν λάβῃ, *whatever things are in disorder, these must always make trouble until they are put in order* (§ 233). Περιεμένομεν ἐκάστοτε, ἔως ἀνοιχθείη τὸ δεσμωτήριον, *we waited each day until the prison was opened* (§ 233).

§ 240. 1. When πρίν, *before*, *until*, is not followed by the infinitive (see below, 2), it takes the indicative, subjunctive, or optative, following the principles already stated for ἔως (§ 239). *E.g.*

Οὐκ ἦν ἀλέξημ' οὐδὲν, πρὶν γ' ἔγώ σφισι οὐδεὶς α., &c. there was no relief, until I showed them, &c. (§ 239, 1). Οὐ χρῆ με ἐνθένδε ἀπελθεῖν, πρὶν ἂν δῷ δίκην, I must not leave this place until he is punished (§ 232, 3). Ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πρὶν ἂν ἀφῶσιν οἱ ἄρχοντες, they see that the elders never go away until the authorities dismiss them (§ 233). Οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖειν αὐτοῖς ἀριστούς, they dismissed them from no place before they had set a meal before them (§ 233).

NOTE. The subjunctive and optative are seldom thus used with *πρὶν* unless the leading verb is negative. The indicative is used after both negative and affirmative sentences, but chiefly after negatives.

2. When *πρὶν* does not take the indicative, subjunctive, or optative, it is followed by the infinitive (§ 274). In Homer, the infinitive is the only form regularly used with *πρὶν*.

IV. INDIRECT DISCOURSE.

GENERAL PRINCIPLES.

- § 241. 1. A *direct* quotation or question gives the exact words of the original speaker or writer. In an *indirect* quotation or question the original words conform to the construction of the sentence in which they are quoted.

Thus the words *ταῦτα βούλομαι* may be quoted either directly, λέγει τις “*ταῦτα βούλομαι*,” or indirectly, λέγει τις ὅτι *ταῦτα βούλεται* or φησί τις *ταῦτα βούλεσθαι*, *somne one says that he wishes for this*. So ἐρωτᾷ “*τί βούλει;*” *he asks, “what do you want?”* But ἐρωτᾷ τι *βούλεται*, *he asks him what he wants.*

2. Indirect quotations may be introduced by *ὅτι* or *ὡς*, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

NOTE. “*Οτι*, *that*, occasionally introduces even a direct quotation; as in *Anab.* i. 6, 8.

3. Indirect questions follow the same rule as indirect quotations in regard to their moods and tenses.

NOTE. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly

express the words or thought of any person, even past thoughts of the speaker himself (§ 248).

§ 242. 1. Indirect quotations after *ōrī* and *ōs* and indirect questions follow these general rules :—

(a) After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

(b) After secondary tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all *secondary tenses* of the indicative implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

NOTE. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences. See also § 247.

2. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*āv* being retained when there is one), and its dependent verbs follow the preceding rule.

3. "Av is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but *āv* belonging to a relative word or particle in the direct form (§ 207, 2) is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

NOTE. "Av is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have *ūy* where *ōv* would be used in direct discourse (§ 283, 3).

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

Indicative and Optative after ōrī and ōs, and in Indirect Questions.

§ 243. When a simple indicative is quoted with *ōrī* or *ōs* or in an indirect question, after primary tenses

the verb retains both its mood and its tense, and after secondary tenses it is either changed to the same tense of the optative or retained in the original mood and tense. *E.g.*

λέγει ὅτι γράφει, *he says that he is writing*; λέγει ὅτι ēγραφεν, *he says that he wrote*; λέξει ὅτι γέγραφεν, *he will say that he has written*. Εἶπεν ὅτι γράφοι or ὅτι γράφει, *he said that he was writing* (*he said γράφω*). Εἶπεν ὅτι γράψοι or ὅτι γράψει, *he said that he would write* (*he said γράψω*). Εἶπεν ὅτι γράψειεν or ὅτι ēγραψεν, *he said that he had written* (*he said γράψα*). Εἶπεν ὅτι γεγραφὼς εἴη or ὅτι γέγραφεν, *he said that he had written* (*he said γέγραφα, I have written*).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οὗοι το μὲν εἶναι σοφὸς, εἴη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i.e. οὔται μὲν . . . ἔστι δ' οὐ). Ὑπειπῶν ὅτι αὐτὸς τάκει πράξοι, φέρτο, *hinting that he would himself attend to things there, he departed* (*lie said αὐτὸς τάκει πράξω*). Ἐλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐξ ὅτου ὁ πόλεμος εἴη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (*they said ἐπεμψεν ἡμᾶς, the question being ἐκ τίνος ἔστιν ὁ πόλεμος*). Ἡρετο εἰ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I* (i.e. θότι τις σοφώτερος;).

(INDIC.) Ἐλεγον ὅτι ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me*. Ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπῆλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*. Ἡπύρουν τί ποτε λέγει, *I was uncertain what he meant (τι ποτε λέγει)*.

Subjunctive or Optative representing the Interrogative Subjunctive.

§ 244. In indirect questions an interrogative subjunctive (§ 256) retains its mood and tense after a primary tense, and may be either changed to the same tense of the optative or retained in the subjunctive after a secondary tense. *E.g.*

Βουλεύομαι τίποτε σε ἀποδρᾶ, *I am trying to think how I shall escape you* (*πῶς σε ἀποδρᾶ*). Οὐκ ἔχω τί εἴπω, *I do not know what I shall say* (*τί εἴπω*). Non habeo quid dicam. Ἐπήροντο εἰ παραδοῖεν τὴν πόλιν, *they asked whether they should give up the city* (*παραδῶμεν τὴν πόλιν; shall we give up the city?*). Ἐβούλευότο εἰτε κατακαύσωσιν εἴτε τι ἀλλο χρήσωνται, *they were deliberating whether they should burn them or dispose of them in some other way*.

Indicative or Optative with *āv*.

§ 245. An indicative or optative with *āv* retains its mood and tense (with *āv*) unchanged in indirect discourse after *ōti* or *ōs* and in indirect questions. *E.g.*

Δέγειν (ορ ἔλεγεν) ὅτι τοῦτο ἀνὴρ ἔγενετο, he says (οτι said) that this would have happened; ἔλεγεν ὅτι οὗτος δικαῖος ἦν ἀπόθανος, he said that this man would justly die. Ἡρώτων, εἰ δοίεν ἀν τὰ πιστά, they asked whether they would give the pledges (δοίητε ἀν;).

Infinitive and Participle in Indirect Quotation.

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, the present and perfect including the imperfect and pluperfect. Each tense with *āv* can represent the corresponding tenses of either indicative or optative with *āv*. *E.g.*

Ἄρρωστεῖν προφασίσεται, he pretends that he is ill; ἔξωμοσεν ἄρρωστεῖν τούτον, he took an oath that this man was ill. Κατασχεῖν φησι τούτους, he says that he detained them. Ἐφη χρήματα ἐντῷ τοὺς Οὐβαῖον ἐπικεκηρυχέναται, he said that the Thebans had offered a reward for him. Ἐπεγγέλλεται τὰ δίκαια ποιήσειν, he promises to do what is right. See examples under § 203, and § 203, N. 1.

Ὕγειδε τούτους ἐρχομένους, he announced that these were coming (οὗτοι ἔρχονται); ὕγειλε τούτους ἐλθόντας, he announces that these came; ὕγειλε τούτο γενησόμενον, he announces that this will be done; ὕγειδε τοῦτο γενησόμενον, he announced that this would be done; ὕγειδε τοῦτο γεγενημένον, he announced that this had been done (τοῦτο γεγένηται).

See examples of *āv* with infinitive and participle under § 211.

NOTE. The infinitive is said to stand in indirect discourse and its tenses correspond to those of the finite mood, when it depends on a verb implying thought or the expression of thought, and when also the thought, as originally conceived, would have been expressed by some tense of the indicative (with or without *āv*) or optative (with *āv*), and can therefore be transferred without change of tense to the infinitive. Thus in βούλεται ἐλθεῖν, he wishes to go, *elθeīn* represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in φησὶν ἐλθεῖν, he says that he went, *elθeīn* represents *ēlθeīn* of the direct discourse.

INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (§§ 243—246).

After primary tenses the dependent verbs of the quotation retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and *all* subjunctives may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged. *E.g.*

"Αν ύμεις λέγητε, ποιήσειν φησίν δ μήτ' αἰσχύνην μήτ' ἀδοξίαν αὐτῷ φέρει, if you (shall) say so, he says he will do whatever does not bring shame or discredit to him. Here no change is made, except in *ποιήσειν* (§ 246).

"Απεκρίνατο δὲ μανθάνοντεν ὃ οὐκ ἐπίσταντο, he replied, that they learned what they did not understand (he said *μανθάνοντιν* ὃ οὐκ ἐπίστανται, which might have been retained). Εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμών χρήσοιτο, he announced that, if he should catch any one running away, he should treat him as an enemy (he said εἴ τινα λήψουμαι, χρήσομαι, § 223, N. 1). Ἐνόμιζεν, σσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαιώς ἔξειν, he believed that he should hold all those places surely which he should take from the city beforehand (οὅς ἀν προλάβω, ξέω). Ἐδύκει μοι ταῦτη περάσθαι σωθῆναι, ἐνθυμουμένη δὲ, ἐὰν μὲν λάθω, σωθήσομαι, it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved (here we might have had εἱ λαθούμαι σωθῆσομένη). Εἶφασαν τοὺς ἄνδρας διποκτενεῖν οὐς ἔχοντις (ῶντας, they said that they should kill the men whom they had living (ἀποκτηνοῦμεν οὐς ἔχομεν, which might have been changed to ἀποκτενεῖν οὐς ἔχοιεν). Πρόδηλον δὲ (τοῦτο) ἐσόμενον, εἱ μὴ κωλύσετε, it was plain that this would be so unless you should prevent (τοῦτο ἔσται, εἱ μὴ κωλύσετε, which might have become εἱ μὴ κωλύσοτε). Ηλπίζοντες Σικελοὺς ταῦτη, οὐς μετεπέμψαντο, ἀπαντήσεσθαι, they hoped the Sikels whom they had sent for would meet them here.

§ 248. The principles of indirect discourse (§ 247) apply also to *any dependent clause* which expresses indirectly the *past thoughts* of any person, even

when its leading clause is not in indirect discourse (§ 246, Note). This of course affects the construction only after past tenses. *E.g.*

Ἐβούλοντο θέειν, εἰ τοῦτο γένεται, they wished to go if this should happen. Here *ἐβούλοντο ἐλθεῖν, εὰν τοῦτο γένηται* might be used, expressing the form, *if this shall happen*, in which the wish would be conceived. Here *ἐλθεῖν* is not in indirect discourse (§ 246, N). *Προείπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίους, ἷν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, they instructed them not to engage in a sea fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing.* (Here the direct forms are retained, for which *εἰ μὴ πλέοιεν καὶ μέλλοιεν* might have been used).

Ἐθαύμαζεν εἴ τις ἀφύριον πράττοιτο, he wondered that any one demanded money; but we find also *ἐθαύμαζε δὲ εἰ μὴ φανερὸν αὐτοῖς ἐστιν, he wondered that it was not plain.* *Κατηγόρουν αὐτῶν ἀπεποιήκοεν, they accused them for what (as they said) they had done.*

NOTE. On this principle, final and object clauses with *ἴνα, ὅπως, ώς, μῆτις, &c.* admit the double construction of indirect discourse, and allow either the subjunctivo or future indicativo (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.)

For the same principle in causal sentences, see § 250, Note.

"Οπως IN INDIRECT QUOTATIONS.

§ 249. In a few cases *ὅπως* is used for *ώς* or *ὅτι* in indirect quotations, chiefly in poetry. *E.g.*

*Τοῦτο μή μοι φράξ *ὅπως* σόντε *εἰ* κακός, do not tell me this, that you are not base.* Sophi.

V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by *ὅτι, ώς, because, ἐπει, ἐπειδή, ὅτε, ὅπότε, since,* and by other particles of similar meaning. They take the indicative after both primary and secondary tenses. The negative particle is *οὐ*. *E.g.*

Κῆδερο γὰρ Δαναῶν, ὅτε ῥα θνήσκοντας ὁράτο, for he pitied the Danaï, because he saw them dying. Hom. *"Οτε τοῦθ' οὐτος ἐχει, προσήκει, &c. since this is so, it is becoming, &c.*

NOTE. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as *πὼν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὁν οὐκ ἐπεξέδυσεν*, they abused Pericles, because (as they said) being general he did not lead them out. Thuc. (This assigns the *Athenians'* reason for abusing him, and does not show the historian's opinion.)

VI. EXPRESSION OF A WISH.

- § 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without *εἴθε* or *εἰ γάρ*, *O that*, *O if*. The negative is *μή*, which can stand alone with the optative.
E.g.

Εἴθε φίλη σήμερον γένοιτο, O that you may become our friend.
Μηκέτι ζώην ἔχω, may I no longer live. *Τεθναΐην, ότε μοι μηκέτι ταῦτα μέλοι, may I die when I shall no longer care for these things* (§ 235, 1).

For the distinction between the present and aorist see § 202, 1.

2. When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed by a secondary tense of the indicative with *εἴθε* or *εἰ γάρ*. The imperfect and aorist are distinguished here as in protasis (§ 222).
E.g.

Εἴθε τοῦτο ἐποίει, O that he were doing this, or O that he had done this. *Εἴθε τοῦτο ἐποίησεν, O that he had done this;* *εἰ γὰρ μὴ ἐγένετο τοῦτο, O that this had not happened.*

Εἴθε εἰχες βελτίους φρένας, O that thou hadst a better understanding. *Εἰ γὰρ τοσαύτην δύναμιν εἰχον, O that I had so great power.* *Εἴθε σοι τότε συνεγενόμην, O that I had then met with you.*

NOTE. The aorist ὄφελος of ὄφελω, *debeo*, is used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as *ὄφελος τοῦτο ποιεῖν, would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this (habitually)*.

VII. *IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.*

§ 252. The imperative expresses a command, exhortation, or entreaty; as *λέγε*, *speak thou*; *φεῦγε*, *begone!* *ἔλθέτω*, *let him come*; *χαιρόντων*, *let them rejoice.*

§ 253. The first person of the subjunctive (generally plural) is used in exhortations. Its negative is *μή*. E.g.

Ἔωμεν, *let us go*; *ἴδωμεν*, *let us see*; *μὴ τοῦτο ποιῶμεν*, *let us not do this.*

§ 254. In prohibitions, in the second and third persons, the present imperative or the aorist subjunctive is used with *μή* and its compounds. E.g.

Μὴ ποίει τοῦτο, *do not do this (habitually)*, or *do not go on doing this*; *μὴ ποιήσῃς τοῦτο*, *(simply) do not do this*. *Μὴ κατὰ τὸν νόμον δικδοσητέ μὴ βοηθήσῃ τῷ πέπονθότι δεινά μὴ εὐορκεῖτε*, *do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths.*

The two forms have merely the usual distinction between the present and aorist (§ 202, 1).

VIII. *SUBJUNCTIVE LIKE FUTURE INDICATIVE (IN HOMER).—INTERROGATIVE SUBJUNCTIVE.—SUBJUNCTIVE AND FUTURE INDICATIVE WITH οὐ μή.*

§ 255. In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. E.g.

Οὐ γάρ πω τούτους ἴδον διέπας, οὐδὲ ἵδωμα τι, for I never yet saw nor shall I ever see such men. *Kai ποτέ τις εἰπησιν, and one will (or may) some time say.*

§ 256. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another

what he is to do. It is negatived by $\mu\neg$. It is often introduced by $\beta\omega\nu\lambda\epsilon i$ or $\beta\omega\nu\lambda\epsilon\sigma\theta e$ (in poetry • $\theta\epsilon\lambda\epsilon i s$ or $\theta\epsilon\lambda\epsilon t\epsilon$). E.g.

*Eἰπω ταῦτα; shall I say this? or βούλει εἴπω ταῦτα; do you
wish that I should say this? Ποι σράπωμαι; ποι πορευθώ;
whither shall I turn? whither shall I go? Ποῦ δή βούλει καθίσμενοι
διαγνώμεν; where now wilt thou that we sit down and read?*

§ 257. The subjunctive and future indicative are used with the double negative *οὐ μή* in the sense of the future indicative with *οὐ*, but with more emphasis. *E.g.*

Οὐ μὴ πὶ θέτας, he will not obey. Οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, for there is not, nor has there been, nor will there ever be, &c. Οὐ ποτὲ ἔξι ἐμοῦ γε μὴ πάθηστό δέ, you never shall suffer this at my hands. Οὐ τοι μηποτέ σε . . . ἀκοντά τις ἄξει, no one shall ever take you against your will, &c.

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The *aorist subjunctive* is generally used in these expressions.

NOTE. This construction in the second person sometimes expresses a strong prohibition; as οὐ μὴ καταβήσοσεῖτε, do not come down (lit. you shall not come down); οὐ μὴ σκώψῃς, do not mock. The future indicative and the aorist subjunctive are both allowed in this sense.

THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the subject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of *ἐστι*; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. *E.g.*

Συνέβη, αὐτῷ ἐλθεῖν, it happened to him to go; εἴην μεγε ν, it was possible to remain; ήδυ πολλούς ἔχθρους ἔχειν; is it pleasant

to have many enemies? φησὶν ἔξειναι τούτοις μένειν, *he says it is possible for these to remain* (*μένειν* being subject of *ἔξειναι*). Τὸ γὰρ ὅνας ἐπιστήμην λαβεῖν ἔστιν, *to learn is to acquire knowledge.* Τοῦτο ἔστι τὸ δῆκεῖν, *this is to commit injustice.*

NOTE. These infinitives usually stand without the article; but whenever it is desired to make the infinitive more prominent as a noun (see the last examples), the article can be added.

§ 260. The infinitive without the article may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action naturally implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learnt by practice. *E.g.*

Βούλεται ἐλθεῖν, *he wishes to go*; βούλεται τοὺς πολίτας πολεμικούς εἰναῖς, *he wishes the citizens to be warlike*; παρανοῦμεν σοι μένειν, *we advise you to remain*; προεῖδετο πολεμῆσαι, *he preferred to make war*; κελεύει σε μὴ ἀπελθεῖν, *he commands you not to depart*; ἀξιοῦσι ἄρχειν, *they claim the right to rule*; ἀξιοῦται θανεῖν, *he is thought to deserve to die*; δέομαι ὑμῶν ὑγρωμῆς μη ἔχειν, *I ask you to have consideration for me*. Ήσο κωλνεῖ σε βαδίζειν, *he prevents you from marching*; οὐ πέφυκε δούλεύειν, *he is not born to be a slave*; ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this*; κινδυνεύει θανεῖν, *he is in danger of death*.

NOTE. The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3).

2. The object infinitive in indirect discourse (§ 203) follows a verb implying *thought* or the *expression of thought*, or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

NOTE. Of the three common verbs meaning *to say*,—

- (a) *φημί* regularly takes the infinitive in indirect discourse;
- (b) *εἰπον* takes *ὅτι* or *ὡς* with the indicative or optative;
- (c) *λέγω* allows either construction, but in the *active* voice it generally takes *ὅτι* or *ὡς*.

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. *E.g.*

Δυνατὸς ποιεῖν τοῦτο, *able to do this*; δεινὸς λέγειν, *skilled in speaking*; ἀξιος τοῦτο λαβεῖν, *worthy to receive this*; πρόθυμος λέγειν, *eager to speak*; μαλακὸς καρτερεῖν, *(too) effeminate to endure*; ἐπιστήμων λέγειν τε καὶ σιγᾶν, *knowing how both to speak and to be silent*.

Ἀνάγκη ἔστι πάρτας ἀπελθεῖν, *there is a necessity that all should withdraw*; κίνδυνος ἦν αὐτῷ παθεῖν τι, *he was in danger of suffering something*; ὥρα ἀπιέναι, *it is time to go away*; ἐλπίδας ἔχει τοῦτο ποιῆσαι, *he has hopes of doing this*.

NOTE. Adjectives of this class are especially those denoting *ability, fitness, desert, readiness*, and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally εἰμι) an expression equivalent to a verb which takes the infinitive.

2. Any adjective or adverb may take the infinitive without the article as an accusative of specification (§ 160, 1). *E.g.*

Θέαμα αἰσχρὸν δρᾶν, *a sight disgraceful to behold*; λόγοι ύψη χρησιμώτατοι ἀκοῦσαι, *words most useful for you to hear*; τὰ χαλεπώτατα εὑρεῖν, *the things hardest to find*; πολετεία χαλεπὴ συζῆν, *a government hard to live under*. Καλλιστα (adv.) ἵδεῖν, *in a manner most delightful to behold*.

§ 262. 1. The infinitive may depend on a preposition, in which case the article τοῦ, τῷ, or τό must be prefixed. *E.g.*

Πρὸ τοῦ τοὺς ὄρκους φίποδοῦναι, *before taking the oaths*; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing by the embassy*; διὰ τὸ ξένος εἶναι οὐκ ἀνοίει ἀδικηθῆναι; *do you think you would not be wronged on account of your being a stranger?*

2. The genitive and dative of the infinitive, *with the article*, can stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after a comparative or after verbs and adjectives, the dative of *manner, means, &c.*, the dative after verbs and adjectives, and sometimes in that of the genitive of *cause or purpose* (§ 173, 1). *E.g.*

Tοῦ πιεῖν ἐπιθυμία, a desire to drink; κρέπτω τοῦ λαλεῖν, better than prating; ἐπέσχομεν τοῦ δακρύειν, we ceased our weeping (§ 263); ἀθεις τοῦ κατακούειν τινὸς εἰσιν, they are unused to obeying any one. Τῷ φανερῷ εἶναι τοιοῦτος ὁν, by having it evident that he was such a man; τῷ κοσμίῳ ζῆν πιστεύειν, to trust in an orderly life; ἵσον τῷ προστένειν, equal to lamenting beforehand. Μίνως τὸ ληστικὸν καθῆρε, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ, Minos put down piracy, that his revenues might come in more abundantly.

§ 263. 1. Verbs and expressions denoting *hindrance* or *freedom* from anything allow either the infinitive with *τοῦ* (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative *μή* without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. *E.g.*

Εἴργε σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, all meaning he prevents you from doing this. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλῦσαι, they could not hinder Philip from passing through. Τοῦ δραπετεύειν ἀπέργουσι, they restrain them from running away. "Οπερ ἔσχε μὴ τὴν Πελοποννήσον πορθεῖν, which prevented (him) from ravaging Peloponnesus. "Εξει αὐτοὺς τοῦ μὴ καταδῦναι, it will keep them from sinking.

2. The infinitive with *τὸ μή* (sometimes with *τό* alone) may be used after expressions denoting *hindrance*, and also after all which even imply *prevention*, *omission*, or *denial*. *E.g.*

Τὸν ὅμιλον εἴργουν τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, they prevented the crowd from injuring the neighbouring parts of the city. Κωλύσει σε τὸ δρᾶν, he will prevent you from acting. Φόβος ἀνθ' ὑπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν, fear stands by me instead of sleep, preventing me from closing my eyelids.

Thus we have a *fifth* and a *sixth* form, *εἴργει σε τὸ μὴ τοῦτο ποιεῖν* and *εἴργει σε τὸ τοῦτο ποιεῖν*, added to those given in § 263, 1, as equivalents of the English *he prevents you from doing this.*

NOTE. In both these constructions *μὴ οὐ* may be used when the leading verb is negated; as *οὐδὲν γάρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν*, for this will not at all suffice to prevent him from falling. See § 283, 7.

§ 264. The infinitive with its subject, object, or other adjuncts may stand as a noun and take the article. *E.g.*

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθένας, πεφύγηνέν αι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἃν θουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εἴνοις εὑεργέτημ' ἀντίγωγε θείην, but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we shall wish to use it,—this I should ascribe as a benefaction to their good-will. Dem. (Here the whole sentence τὸ . . . χρῆσθαι is the object of θείην.)

§ 265. The infinitive without the article may express a purpose.

Οἱ ἀρχοντες, οὓς εἵλεσθε ἄρχειν μον. the rulers, whom you chose to rule me. Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, they delivered the city to them to guard. Αἱ γυναῖκες πιεῖν φέρουσαι, the women bringing them something to drink.

§ 266. 1. The infinitive after ὥστε, so that, so as, generally expresses a result. E.g.

**Ὕπηρε πεπαιδευμένος οὕτως, ὥστε πάννυ ῥαδίως ἔχειν ἀρκοῦντα, he had been so educated as very easily to have enough.* Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ, and you delay, so that I wonder.

2. The infinitive after ὥστε sometimes expresses a condition, like that after ἐφ' ὁ or ἐφ' ὁτε (§ 267); and sometimes a purpose, like a final clause. E.g.

**Ἐξὸν αὐτοῖς τῶν λοιπῶν ἀρχεῖν Ἑλλήνων, ὥστ' αὐτοὺς ἓπακούειν βασιλεῖ, it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King.* Πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναται, they do everything so that they may not suffer punishment (*ἴνα μὴ διδῶστ* might have been used).

NOTE 1. 'Ος sometimes takes the infinitive like ὥστε, generally to express a result, seldom to express a purpose.

NOTE 2. For ὥστε with the indicative, see § 237.

§ 267. The infinitive follows ἐφ' ὁ or ἐφ' ὁτε, on condition that, sometimes for the purpose of. E.g.

**Αφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ὅτε μηκέτι φιλοσοφεῖν, we release you, but on this condition, that you shall no longer be a philosopher.* Αἱρεθέντες ἐφ' ὁτε ξυγγράψαι νόμους, chosen for the purpose of compiling laws.

The future indicative sometimes follows these words.

§ 268. The infinitive may stand absolutely in parenthetical phrases, generally with ὡς or ὅστον. E.g.

Tὸ Δέλτα ἐστὶ νεωστὶ, ὡς λόγῳ εἰπεῖν, ἀναπεφηνός. *the Delta has recently, so to speak, made its appearance.* So ὡς ἔπος εἰπεῖν, *so to speak;* ὡς συντόμως εἰπεῖν, *to speak concisely;* τὸ ξύμπαν εἰπεῖν, *on the whole.* Σρ δίγου δεῖν, *to want little,* i.e. *almost;* in which δεῖν can be omitted.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. *E.g.*

Μή ποτε καὶ σὺ γυναικί περ ἥπιας εἶναι, be thou never indulgent to thy wife.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. *E.g.*

Ζεῦ πάτερ, ή Αἴαντα Καχεῖν ή Τυδέος νιόν, Father Zeus, may the lot fall either on Ajax or on the son of Tydeus. Hom.

§ 271. In *laws, treaties, and proclamations* the infinitive often depends on *ἔδοξε* or *δέδοκται*, *be it enacted*, or *κελεύεται*, *it is commanded*; which may be expressed in a previous sentence or understood. *E.g.*

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνον, &c., and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder, &c. *Ἐγη δὲ εἶναι τὰς σπονδὰς πεντηκοντα, and (it is provided) that the treaty shall continue fifty years.*

§ 272. The infinitive, with or without *τό*, may be used to express surprise or indignation. *E.g.*

Τῆς μαρίας τὸ Δία νομίζειν, ὅντα τηλικούτονι, what folly! to believe in Zeus when you are so big! So in Latin: *Mene incepto desistere victimā!*

§ 273. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like *λέγεται*, *it is said*, in a preceding sentence. *E.g.*

Ἀπικομένους δὲ ἐς τὸ Ἀργος, διατίθεσθαι τὸν φόρτον, and coming to Argos, they were (it is said) setting out their cargo for sale (διατίθεσθαι is an imperfect infinitive, § 203, N. 1).

§ 274. *Πρίν, before, before that, until*, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after *affirmative* sentences, but in Homer without regard to the leading verb. *E.g.*

Ἄποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι, they send him away before hearing him; Μεσσήνην εἶλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom.

NOTE. Πρὶν ἦ, πρότερον ἦ, πρόσθεν ἦ, before that, sooner than, may take the infinitive like πρίγ alone.

THE PARTICIPLE.

§ 275. The participle is a verbal adjective, and has three uses. First, it may express a simple *attribute*, like an ordinary adjective; secondly, it may define the *circumstances* under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ 276. 1. The participle, like any other adjective, may qualify a noun. *E.g.*

Οἱ παρὸν χρόνοι, the present time; θεοὶ αἰὲν ἑόντες, immortal Gods (Hom.); πόδις κάλλει διαφέροντα, a city excelling in beauty; ἀνὴρ καλῶς πεπαιδευμένος, a man who has been well educated (or a well-educated man); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, the ambassadors who were sent by Philip; ἄνδρες οἱ τοῦτο ποιήσοντες, men who are to do this.

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. *E.g.*

Οἱ πεπεισμένοι, those who have been convinced; παρὰ τοῖς ἀριστοῖς δοκοῦσιν εἶναι, among those who seem to be best; ὁ τὴν γνώμην ταύτην εἰπών, the one who gave this opinion.

§ 277. The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). *E.g.*

Ταῦτα ἔπραττε στρατηγῶν, he did this while he was general; ταῦτα πράξει στρατηγῶν, he will do this while he is general; τυραννεύσας δὲ ἐτῇ τρίᾳ Ἰππίας ἔχωρε ἐς Σίγειον, and when he had been tyrant three years, Hippias withdrew to Sigeum.

2. *Cause, manner, means, and similar relations. E.g.*

Δέγω δὲ τούτον ἔνεκα, βούλομενος δόξαι σοι ὅπερ ἐμοί, and I speak for this reason, because I wish that to seem good to you which, &c. Προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, he preferred to die abiding by the laws rather than to live transgressing them; ἀπεδήμει τριηραρχῶν, he was absent on duty as trierarch.

3. *Purpose or intention; generally expressed by the future participle. E.g.*

Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Δύσανδρον αἰτήσοντας, to send ambassadors to say this and to ask for Lysander.

4. *Condition; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.*

See § 226, 1, where examples will be found.

5. *Opposition or limitation; where the participle is generally to be translated by although and a verb. E.g.*

Ολίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, although we are able to foresee few things, we try to do many things.

6. Any attendant circumstance, the participle being merely descriptive. E.g.

Ἐρχεται τὸν γιὸν ἔχουσα, she comes bringing her son; παραβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, taking the Boeotians with them, they marched against Pharsalus.

NOTE. The participles denoting cause or purpose are often preceded by ως. This shows that they express the idea of the leading subject, without implying that it is also the idea of the speaker or writer; as τὸν Περικλέα ἐν αἰτίᾳ εἰχον ως πεισαντα σφᾶς πολεμεῖν, they found fault with Pericles, on the ground that he had persuaded them to the war.

§ 278. 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the genitive absolute.
See § 183.

2. The participles of impersonal verbs stand in the accusative absolute, in the neuter singular, when others would be in the genitive absolute. E.g.

Οι δὲ οὐ βοηθήσαρτε, δέον, ὑγεῖς ἀπῆλθον; and did those who brought no aid when it was needed escape safe and sound? So

εὐ δὲ παρασχόν, and when a good opportunity offered; οὐ προσῆκον, improperly (it being not becoming); τυχόν, by chance (it having happened). . . .

§ 279: The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with the subject of verbs signifying *to begin*, *to continue*, *to endure*, *to persevere*, *to cease*, *to repent*, *to be weary of*, *to be pleased*, *displeased*, or *ashamed*; and with the object of verbs signifying *to cause to cease*. *E.g.*

"*Αρξομαι λέγων, I will begin to speak; οὐκ ἀνέξομαι ζῶν, I shall not endure to live; τούτῳ ἔχων διατελεῖ, he continues to have this* (4, Note); *ἀπείρηκα τρέχων, I am tired of running; τοῖς ἐρωτώσι χάιρον ἀποκρινόμενος, I delight to answer questioners; ἐλεγχόμενοι οὗθεντο, they were displeased at being tested; αἰτοῦνται τούτῳ λέγων, he is ashamed to say this (which he says); τὴν φιλοσοφίαν παῖσον ταῦτα λέγουσιν, make Philosophy stop talking in this style.*

2. The participle may be used with the object of verbs signifying *to perceive* (in any way), *to find*, or *to represent*, denoting an act or state in which the object is perceived, found, or represented. *E.g.*

"*Ορῶ σε κρύπτοντα, I see you hiding; ἤκουσά σου λέγοντος, I heard you speak; πεποίκη τοὺς ἦν "Αἰδους τιμωρουμένους, he has represented those in Hades as suffering punishment.*

3. With verbs signifying *to overlook* or *see*, in the sense of *allow*,—*περιοράω* and *ἐφοράω*, with *περιείδων* and *ἐπείδον*, sometimes *εἶδον*,—the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles differing merely as the present and aorist infinitives would differ in similar constructions (§ 202, 1). *E.g.*

Μή περιδωμεν οὐθρισθεῖσαν τὴν Λακεδαιμόνα καὶ καταφρονηθεῖσαν, let us not allow Lacedaemon to be insulted and despised. Μή μηδεῖν θανόνθ' οὐπ' θασῶν, not to see me killed by citizens. Περιδεῖν τὴν γῆν τμηθεῖσαν, to allow the land to be ravaged. (But we find also περιδεῖν τὴν γῆν τμηθῆναι, referring to the same thing.)

4. With the following verbs the participle contains the leading idea of the expression: *λανθάνω, escape the notice of*; *τυγχάνω, happen*; *φέρω, anticipate*. The aorist participle here does not denote past time in itself, but coincides in time with the verb.
E.g.

Λήστε διαφθαρεῖς, you will be corrupted before you know it.
"Ερυχον καθήμενος ἐνταῦθα, I happened to be sitting there; *ἔτυχε κατὰ τοῦτο τὸ καιροῦ ἐλθών, he happened to come (not to have come) just at that time.* *"Ἐφθῆσαν τοὺς Πέρσας ἀφικόμενοι, they came before the Persians.*

NOTE. The participle with *διατελέω, continue* (§ 279, 1), *οἴχομαι, be gone* (§ 277, 2), and some others expresses the leading idea; but the aorist participle with these has no peculiar force; as *οἴχεται φεύγων, he has taken flight* (§ 200, N. 2).

- § 280. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of the indicative or optative.

Such verbs are chiefly those signifying *to see, to know, to hear or learn, to remember, to forget, to show, to appear, to prove, to acknowledge, and ἀγγέλω, to announce.* E.g.

'Ορα δέ μ' ἔργον δεινὸν ἐξειργασμένην, but I see that I have done a dreadful deed; *ἥκουσε Κύρος ἐν Κιλικίᾳ δυτικῇ, he heard that Cyrus was in Cilicia;* *ὅτακαλύπηξοντ' Ορέστην, when he hears that Orestes will come;* *οἶδα οὐδὲν ἐπιστάμενος, I know that I understand nothing;* *οὐκ ἔδεσαν αὐτὸν τεθνηκότα, they did not know that he was dead;* *μέμνημαι αὐτὸν ἐλθόντα, I remember that he went;* *δείξω τούτον ἔχθρὸν δυτικῷ, I shall show that this man is an enemy;* *αὐτῷ Κύρον στρατεύοντα πρῶτος ἤγγειλα, I first announced to him that Cyrus was on his march.*

VERBAL ADJECTIVES IN -τέος AND -τέον.

- § 281. The verbal in -τέος has both a *personal* and an *impersonal* construction.

1. In the personal construction it is *passive* in sense, and expresses *necessity*, like the Latin participle in -*dus*. E.g.

"Ωφελητέα σοι ή πόλις ἔστιν, the city must be benefited by you.
"Αλλας μεταπεμπτέας είναι ἔφη, he said that other (ships) must
be sent for. "Ο λέγω ρήγτεον ἔστιν, what I say must be spoken.

The noun denoting the agent is here in the dative (§ 188, 4).
See 2.

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with *ἔστι* expressed or understood. It is active in sense, and is equivalent to *δεῖ* with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbals may have an object like their verbs. *E.g.*

Ταῦτα ἡμῖν (ορ *ἡμᾶς*) ποιητέον ἔστιν, we must do this, equivalent to ταῦτα ἡμᾶς (not *ἡμῖν*) δεῖ ποιῆται. Οἰστέον τάδε, we must bear these things (sc. *ἡμῖν*). Τί ἀν αὐτῷ ποιητέον εἴη; what would he be obliged to do? Εψηφίσαντο πολεμητέα εἶναι, they voted that they must go to war (= *δεῖν πολεμεῖν*). Τοὺς ἐνυμάχους οὖν παραδοτέα τοῖς Ἀθηναῖς, we must not abandon our allies to the Athenians.

INTERROGATIVE SENTENCES.

- § 232. 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative *ὅστις* and most other relative words may be used in indirect questions. (See § 149, 2.)

2. The principal *direct* interrogative particles are *ἢ* and *ἄρα*. These imply nothing as to the answer expected; but *ἄρα οὐ* implies that an *affirmative*, *ἄρα μή* that a *negative*, answer is expected. *Οὐ* and *μή* alone are often used with the same force as with *ἄρα*. *E.g.*

"Η σχολὴ ἔσται; will there be leisure? "Αρ' εἰσὶ τινες ἄξιοι; are there any deserving ones? "Αρ' οὐ βούλεσθε ἐλθεῖν; or οὐ βούλεσθε ἐλθεῖν; do you not wish to go (i.e. you wish, do you not)? "Αρά μή βούλεσθε ἐλθεῖν; or μή βούλεσθε ἐλθεῖν; do you wish to go (you don't wish to go, do you)?

3. "Αλλο τι; is it anything else than? or simply *ἄλλο τι;* is it not? is sometimes used as a direct interrogative;

as ἀλλο τι ή δικοῦμεν; are we not (*is it anything else than that we are*) in the wrong? — ἀλλο τι ὁμολογοῦμεν; do we not agree?

4. *Indirect* questions may be introduced by *εἰ*, *whether*; as ἡρώτησα εἰ βούλοιτο ἐλθεῖν, *I asked whether he wished to go*; οὐκ οἶδα εἰ τοῦτο δῶ, *I do not know whether I shall give this* (§ 244).
5. *Alternative* questions (both direct and indirect) may be introduced by *πότερον* (*πότερα*) . . . *ἢ*, *whether . . . or*; as πότερον ἔψ αρχειν *ἢ* ἄλλον καθίστης; *do you allow him to rule, or do you appoint another?*

NEGATIVES.

§ 283. The Greek has two negative adverbs, *οὐ* and *μή*. What is said of each of these applies generally to its compounds,—*οὐδείς*, *οὐδέ*, *οὐτε*, &c., and *μηδείς*, *μηδέ*, *μήτε*, &c.

1. *Oὐ* is used with the indicative and optative in all *independent* sentences, except *wishes*; also in *indirect discourse* after *ὅτι* and *ὡς*, and in *causal* sentences.

NOTE. In indirect *questions* introduced by *εἰ*, *whether*, *μή* can be used as well as *οὐ*.

2. *Mή* is used with the subjunctive and imperative in all constructions. It is used with all moods in *final* and *object* clauses after *ἴνα*, *ὄπως*, &c. (except after *μή*, *lest*); in *conditional* and *conditional relative* sentences; in relative sentences expressing a *purpose* (§ 236); and in expressions of a *wish*.

3. *Mή* is used with the infinitive in all constructions except that of *indirect discourse*. The infinitive in *indirect discourse* regularly has *οὐ*, to retain the negative of the *direct discourse*; but some exceptions occur.

4. When a participle expresses a *condition* (§ 277, 4) it takes *μή*; so when it is equivalent to a relative clause with an *indefinite antecedent*, as of *μή βούλομενοι*, *any who do not wish* (= *οἱ μὴ βούλονται*, § 231). Otherwise it takes *οὐ*. In *indirect discourse* it sometimes, like the infinitive, takes *μή* irregularly (3).

5. Adjectives (like participles) take $\mu\nu\acute{\eta}$ only when they do not refer to *definite* persons or things (i.e. when they can be expressed by a relative clause with an indefinite antecedent); as *οἱ μὴ ἀγαθοὶ πολῖται*, (any) citizens who are not good, but of *οὐκ ἀγαθοὶ πολῖται* means *special citizens who are not good*.
6. When verbs which contain a negative idea (as those of *hindering, forbidding, denying, concealing, and dis-trusting*) are followed by the infinitive, the negative $\mu\nu\acute{\eta}$ can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English. For examples see § 263.
7. An infinitive which would regularly be negated by $\mu\nu\acute{\eta}$,—either in the ordinary way (3) or to strengthen a preceding negation (6),—if the verb on which it depends has a negative, generally takes the double negative $\mu\nu\acute{\eta} \; οὐ$. Thus *δίκαιόν ἔστι μὴ τοῦτο ἀφεῖναι*, it is just not to acquit him, becomes, if we negative the leading verb, *οὐ δίκαιόν ἔστι μὴ οὐ τοῦτο ἀφεῖναι*, it is not just not to acquit him; so *εἴργει σε μὴ τούτῳ ποιεῖν* (§ 263, 1), he prevents you from doing this, becomes, with *εἴργει* negated, *οὐ καὶ εἴργει σε μὴ οὐ τούτῳ ποιεῖν*, he does not prevent you from doing this.
8. When a negative is followed by a *simple* negative (*οὐ* or $\mu\nu\acute{\eta}$) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; as *οὐ δὲ τὸν Φορμίωνα οὐχ ὅρᾷ*, nor does he not see Phormio (i.e. he sees Phormio well enough). But if they belong to different words, each is independent of the other; as *οὐ μόνον οὐ πείθονται*, they not only do not obey.
9. But when a negative is followed by a *compound* negative (or by several compound negatives) in the same clause, the negation is strengthened; as *ἄνευ τούτου οὐδὲ λέεις οὐδὲν οὐδὲν δέσποτες δὲν ὑμᾶν οὐδέποτε γένοντο ἀξιος*, if it were not for this, no one of you would ever come to be of any value for anything.

For the double negative *οὐ μὴ*, see § 257.

APPENDIX.

APPENDIX.

CATALOGUE OF VERBS.

NOTE.—This catalogue contains chiefly those verbs in ordinary use in Attic Greek which present difficulties to a student by any peculiarities.

The simple stem of each verb, when this does not appear in the present, *i.e.* unless the verb is of the *first class* (§ 108, 1), is given in () directly after the present indicative. The *class* of each verb (§ 108) is given in () at the end, unless it belongs to the first class, when it is left without a number. Verbs in $\mu\varepsilon$ of the second class (in *viii*, § 108, V. 4) are marked (II.); other verbs in $\mu\varepsilon$ are marked (I.).

The modification of the stem made by adding *e* in certain tenses (§ 109, 8) is marked by prefixing (*-e-*) to the first form in which this occurs. A hyphen prefixed to a form (as *-ῆνεκα*) indicates that it occurs only in composition; but it is omitted if the simple form occurs even in later Greek; and it is not always inserted when it is probable for any reason that the simple form was in good use.

The imperfect or pluperfect is generally omitted when the present or perfect is given.

A

- ***Αγαμαι**, *admire*, ήγάσθην, ήγάσάμην. (I.)
 - ***Αγγιλλω** (ἀγγελ-), *announce*, ἀγγελῶ, ἥγγειλα, ἥγγελκα, ἥγγελμαι, ἥγγειλθην, fut. p. ἀγγελθήσομαι; a.m. ήγγειλάμην. (4.)
 - ***Αγέιρω** (ἀγερ-), *collect*, a. ήγειρα. (4.)
 - ***Διγνύμι** (*Fay-*), in *compr.* also **Διγνύω**, *break*, **δίξω**, **ζαξα**, 2 p. -**ξάγα** 2 a. p. **έξαγην**. (III.)
 - ***Αγω**, *lead*, **δίξω**, **ξέια** (rare), -**ηχα**, **ηγμαι**, **ηχθην**, **ἀχθήσομαι**; 2 a. **ηγαγον**, **ηγαγόμην**; fut. m. **δίξομαι** (as pass.).
 - ***Αείθω**, *sing*, **αείσω** and **αείσομαι**, **ηεισα**. In Attic prose, **ἔθω**, **ἔσομαι** (**ἄσω**, rare), **ῆστα**, **ἥσθηρ**.
 - ***Αἴρω** (*ἀερ-*), *take up*, f. **ἀρώ**, a. **ηειρα**, **ἥρθην**. Ionic and poetic. In Attic prose always **αἴρω** (*ἀρ-*) **ἀρώ**, **ῆρα**, **ῆρκα**, **ῆρμαι**, **ῆρθην**; **ἀροῦμαι**, **ῆρδμην**. Poetic 2 a. m. **ἀρόμην**. (4.)

- Αιδομαι**, poet. *aīdōmaī*, *τελεῖσθαι*, αἰδέσομαι, ἥδεσμαί, ἥδεσθην, ἥδεσάμην.
§ 109, 2.
- Αινέω**, *praise*, *aiñēsaw*, ἦνεσα, -ῆνεκα, -ῆνημαι, ἦνέθην, § 109, 1, N. 2.
- Αιρέω** (*εἰ-*), *take*, *aiρήsaw*, ἦρηκα, ἦρημαι, ἥρέθην, *aiρεθήσομαι*; fut. pf. ἥρησομαι (rare); 2 a. εἰλον, ἔλω, &c.; εἰλόμην, ἔλωμαι, &c. (8.).
- Αἰρω**, Attic prose form of *ἀείρω*. Ήσε *ἀείρω*.
- Αισθάνομαι** (*αἴσθ-*), *perceive*, (-ε-) *αἰσθήσομαι*, ἥσθημαι, ἥσθόμην. Pres. *αἰσθομαι* (rare). (5.)
- Αισχύνω** (*αἰσχῦν-*), *disgrace*, *aiσchūnaw*, ἥσχυνα, ἥσχυνθην, *felt ashamed*, *aiσchunthēsōmhai*; fut. m. *aiσchunoumhai*. (4.)
- ***Ακέομαι**, *heal*, aor. ἡκεσάμην.
- ***Ακούω** (*ἀκου-* for *ἀκο-*), *hear*, *akou-* *πομαι*, ἥκουσα, 2 pf. ἀκήκοα (*ἴογ* ἀκ-ηκοα, § 102), 2 plpf. ἡκηκέιν οτ *ἀκηκόειν*; *ἡκούσθην*, *ἀκου-* *σθησομαι*.
- ***Αλάσμαται**, *wander*, a. *ἀλήγητην*. Chiefly poetic.
- ***Αλείφω** (*ἀλεῖφ-*), *anoint*, *ἀλείψω*, ἥλειψα, -ἀλήλιψα (*ορ* -ειφο), *ἀληλιμ-* *μαι*, ἥλειφθην, -ἀλειφθήσομαι (rare), 2 a. p. -ἥλιφην (rare). Mid. f. *ἀλείψομαι*, u. *ἥλειφάμην*. (2.)
- ***Αλέξω** (*ἀλεκ-*), *ward off*, fut. *ἀλεξήσομαι* οτ *ἀλέξομαι*; aor. *ἥλεξησα*; *ἥλεξάμην*. (8.)
- ***Αλεύω**, *arrest*, *ἀλεύσω*, *ἥλευσα*, pof. mid. *ἥλευάμην*. Poetic.
- ***Αλέω**, *grinul*, *ἀλέσω* (*ἀλῶ*), *ἥλεσα*, *ἀλήλεσμαι* οτ *ἀλήλεμαι*. § 102.
- ***Αλθομαι**, *be healed*, (-ε-) *ἀλθήσομαι*.
- ***Αλίσκομαι** (*ἀλ-*, *ἀλο-*), *be captured*, *ἀλώσομαι*, *ἥλωκα* οτ *ἔᾶλωκα*, 2 aor. *ἥλων* οτ *ἔᾶλων*, *ἀλῶ*, *ἀλοίην*, *ἀλώναι*, *ἀλούς*: all passive in meaning. No active *ἀλίσκω*, but see *ἄν-αλίσκω*. (6.)
- ***Αλλάσσω** (*ἀλλάγ-*), *change*, *ἀλλάξω*, &c. *regular*; 2 a. p. *ἥλλά-* *γην*. (4.)
- ***Αλλομαι** (*ἀλ-*), *Ieap*, *ἀλοῦμαι*. *ἥλάμην*; 2 a. *ἥλόμην* (rare). (4.)
- ***Αμαρτάνω** (*ἀμαρτ-*), *err*, (-ε-) *ἀμαρτήσομαι*, *ἥμαρτηκα*, *ἥμαρτημαι*, *ἥμαρτί-* *θην*; 2 aor. *ἥμαρτων*. (5.)
- ***Αμβλίσκω** (*ἀμβλ-*), *ambly* in comp., *miscarry*, *ἥμβλωσα*, -*ἥμβλωκα*, *ἥμβλωμαι*, *ἥμβλωθην*. (6.)
- ***Αμπτέχω** απd *ἀμπτ-ίσχω* (*ἀμφί* and *τχω*), *uprap about*, *clothe*, *ἀμφέξω*; 2 a. *ἥμπισχον*. Mid. *ἀμπέχομαι*, *ἀμπίσχομαι*, *ἀμπισχνέομαι*; iπi, *ἥμπειχόμην*; f. *ἀμφέξομαι*; 2 a. *ἥμπισχόμην* απd *ἥμπεσχόμην*, § 105, N. 3. See *τχω* and *τσχω*.
- ***Αμπλάκισκω** (*ἀμπλάκ-*), *err*, *miss*, *ἥμπλάκημαι*; 2 a. *ἥμπλακον*, *part*, *ἀμπλακών* οτ *ἀπλακών*. Poetic. (6.)
- ***Αμφω** (*ἀμφ-*), *ward off*; fut. *ἀμψώ*, *ἀμψοῦμαι*; aor. *ἥμψα*, *ἥμψά-* *μην*; (4.)
- ***Αμφι-γνοώ**, *doubt*, *ἥμφιγνόεον* απd *ἥμφεγνόεον*, *ἥμφεγνάστα*; aor. pass. part. *ἅμφιγνοηθείς*. § 105, N. 3.

- ***Αμφι-έννυμι** (see ἔννυμι), *clothe*, fut. -ἀμφιώ ; ἡμφίεσα, ἡμφίεσμα ; ἀμφιέσομαι, ἀμφιεσάμην (poet.). § 105, N. 3. (II.)
- ***Αμφισθητέω**, *disrupt*, augmented ἡμφισ- and ἡμφεσ- (§ 105, N. 3) ; otherwise regular.
- ***Αναίνομαι** (ἀνάν-), *refuse*, imp. ἡναινόμην, aor. ἡνηνάμην. (4.)
- ***Αναλίσκω** and ἀνάλω, *expend*, ἀνάλάσσω, ἀνάλωσα, and ἀνήλωσα (κατηγόρωσα), ἀνάλωκα and ἀνήλωκα, ἀνάλωμαι and ἀνήλωμαι (κατηγόρωμαι), ἀνάλωθην and ἀνηλώθην, ἀναλωθησομαι. See ἀλίσκομαι.
- ***Ανέχω**, *hold up* ; see ἔχω, and § 105, Note 3.
- ***Αν-οίγνυμι** and ἀνοίγω (see ὥγνυμι), *open*, imp. ἀνέῳγον ; ἀνοίξω, ἀνέῳξα, ἀνέῳχα, ἀνέῳγμαι, ἀνεῳχθην (subj. ἀνοιχθῶ, &c.) ; fut. pf. ἀνεῳχομαι ; 2 pf. ἀνέῳγα (rare). (II.)
- ***Αν-ορθός**, *set upright*, aug. ἀνωρ- and ἡνωρ-. §§ 105, N. 3.
- ***Ανίω**, Att. also ἀνύτω, *accomplish* ; fut. ἀνύσω, ἀνύσομαι ; aor. ἡνύσα, ἡνύσαμην ; pf. ἡνύκα, ἡνύσμα. (Always 3.)
- ***Ανώγω**, *order*, *exhort*, imp. ἡνωγον ; ἀνώξω, ἡνώξα ; 2 p. ἀνωγα (as pres.), with imperat. ἀνωχθι, ἀνώχθω, ἀνωχθε, 2 pf. ἀνώγευ. Ionic and poetic.
- ***Απεχθάνομαι** (ἐχθ-), *be hated*, (ε-) ἀπεχθήσομαι, ἀπήχθημαι ; 2 a. ἀπηχύμην. (5.)
- ***Αποκτίννυμι** and -ώ, forms of ἀποκτείνω. See ακτέίνω.
- ***Απόχρη**, *it suffices*, impersonal. See χρῆ.
- ***Απτω** (ἀφ-), *touch*, fut. ἄψω, ἄψομαι ; aor. ἡψα, ἡψάμην ; pf. ἡμπα ; a. p. ἡψθην. (3.)
- ***Αράομαι**, *riŋg*, ἀράσσομαι, ἡρᾶσάμην, ἡρᾶμαι.
- ***Αραρίσκω** (ἀρ-), *fit*, ἡρσα, ἡρθην ; 2 p. ἀρᾶρα ; 2 a. ἡράρον ; 2 a. m. part. ἀρμενος (as adj.), *fitting*. (Att. redupl. in pres.) (6.)
- ***Αρέσκω** (ἀρε-), *please*, ἀρέσω, ἡρεσα, ἡρέσθην ; ἀρέσομαι, ἡρεσάμην. § 109, 1, N. 2. (8.)
- ***Αρκέω**, *assist*, ἀρκέσω, ἡρκεσα. § 109, 1, N. 2.
- ***Αρμόττω**, poet. ἀρμόδω (ἀρμοδ-), *fit*, ἀρμόσω, ἡρμοσα, ἡρμοκα, ἡρμοσμαι, ἡρμόσθην, fut. p. ἀρμοσθήσομαι ; a. m. ἡρμοσάμην. (4.)
- ***Αρνῦμαι** (ἀρ-), *whin*, *secure*, pres. and impf. ; chiefly poet. Same stem as αἴρω (v. αἰρώ). (II.)
- ***Αρόω**, *plough*, ἡροσα, ἡρόθην. § 109, 1, N. 2.
- ***Αρπάζω** (ἀρπάδ-, ἀρπάγ-), *seize*, ἀρπάσω and ἀρπάσσομαι, ἡρπάσα, ἡρπάκα, ἡρπασμαι, ἡρπάσθην, ἀρπασθησομai. (4.)
- ***Αρύω** and ἀρύτω, *draw water*, aor. ἡρύσα, ἡρυσάμην, ἡρύθην.
- ***Αρχω**, *begin*, *rule*, ἡρξω, ἡρξα, ἡρχα, ἡργμαι (mid.), ἡρχθην, ὀρχθήσομαι ; ἡρξομαι, ἡρξόμην.

Ανέλω (**ανύν-**) or **αναινεῖ**; **ε** fut. **ανύνω**; aor. **ηθηνα**, **ηνάνθην** or **ανάνθην**, **ανανθήσομαι**; fut. m. **ανάνοιμαι** (as pass.). Augment **ην-** or **αν-**. Chiefly poetic and Ionic. (4.)

Ατέξω or **αὔξω** (**αὐξ-**), **increase**, (**ε-**) **αὔξησω**, **αὔξησομαι**, **ηὔξησδ**, **ηὔξηκα**, **ηὔξημαι**, **ηὔξηθην**, **αὔξηθήσομαι**.

***Αφῆμι**, *let go*, impf. **ἀφίην** or **ἡφίην** (§ 105, N. 3); fut. **ἀφήσω**, &c. See ἡμι, § 127.

***Αχθομαι**, *be displeased*, (**ε-**) **ἀχθέσομαι**, **ἡχθέσθην**, **ἀχθεσθήσομαι**. § 109, 2.

B.

Βαίνω (**βῶ-**, **βάν-**), **go**, **ἡγομαι** (poet. except in comp.), **βέβηκα**, **-βέβᾶμαι**, **-βέβάθην** (rare); 2 a. **ἔβην** (§ 125, 3); 2 p. (**βέβααι**), **βεβῶ**, &c. (125, 4). In active sense, *cause to go*, poet. **βήσω**, **ἔβησα**. See § 108, v. N. 1. (5. 4.)

Βάλλω (**βάλ-**, **βλά-**), **.throw**, f. **βαλῶ**, rarely (**ε-**) **βαλλήσω**, **βέβληκα**, **βέβλημαι**, **ἔβλήθην**, **βληθήσομαι**; 2 a. **ἔβαλον**, **ἔβαλύμην**; fut. m. **βαλούμαι**; f. p. **βεβλήσομαι**. (4.)

Βάπτω (**βᾶφ-**), **dip**, **βάψω**, **ἔβαψα**, **βέβαμαι**, **ἔβάφην** and (poet.) **ἔβάφθην**; fut. m. **βάψομαι**. (3.)

Βαστάζω (**βαστάδ-**), **carry**, **βαστάσω**, **ἔβάστασα**. Poetic. (4.)

Βήστω (**βηχ-**), **Att. βήττω**, **cough**, **βήξω**, **ἔβηξα**. (4.)

Βιβράσκω (**βρο-**), **eat**, p. **βέβρωκα**, **βέβρωμαι**; 2 p. part. (**βεβρώς**) pl. **βεβρώτες**. (6.)

Βιόνω, *live*, **βιώσομαι**, **ἔβίωσα** (rare), **βεβίωκα**, (**βεβίωμαι**) **βεβίωται**; 2 a. **ἔβίων** (§ 125, 5).

Βιώσκομαι (**βιο-**), **revive**, **ἔβιωσάμην**, **restored to life**. (6.)

Βλάπτω (**βλάβ-**), **injure**, **βλάψω**, **ἔβλαψα**, **βέβλαμμαι**, **ἔβλάφθην**; 2 a. p. **ἔβλάβην**, 2 f. **βλαβήσομαι**; fut. m. **βλάψομαι**. (3.)

Βλαστάνω (**βλαστ-**), **sprout**, (**ε-**) **βλαστήσω**, **ἔβλάστησα**, **βεβλάστηκα** (and **ἔβλάστηκα**); 2 a. **ἔβλαστον**. (5.)

Βλέπω, *see*, **βλέψομαι**, **ἔβλεψα**.

Βλίττω or **βλίστω** (**μελίτ-**, **βλίτ-**), **take honey**, aor. **ἔβλιστα**. (4.)

Βλέσκω (**μολ-**, **μλο-**, **βλο-**), **go**, f. **μολούμαι**, p. **μέμβλωκα**, 2 a. **ἔμολων**. Poetic. (6.)

Βοάω, **shout**, **βοήσομαι**, **ἔβοησα**.

Βόσκω, **feed**, (**ε-**) **βοσκήσω**.

Βούλεμαι, **will**, **wish** (augm. **ἔβουλ-** or **ἡβουλ-**); (**ε-**) **βουλήσομαι**, **βεβουλήμαι**, **ἔβουλήθην**. § 100, N. 2.

Βρίθεις, *be heavy*, **βρίσω**, **ἔβρισα**, **βέβριθα**. Rare in Attic prose.

Βύνω or **βύνω** (**βυ-**), **stop up**, **βύσω**, **ἔβύσα**, **βέβυσμαι**. Chiefly poetic. (5.)

Γ.

Γαμέω (*γάμ-*), *marry* (said of a man), f. *γαμᾶ*, a. *ἔγημα*, p. *γεγάμηκα*, p. p. *γεγάμημαι*. Mid. *marry* (said of a woman), *f. *γαμουραι*, a. *ἔγημαμην*. (7.)

Γεγωνέω (*γων-*), *shout*, fut. *γεγωνήσω* (aor. *ἔγεγωνθσα*) *γεγωνῆσαι*; 2 p. *γέγωνα*, subj. *γεγώνω*. imper. *γέγωνε* § 109, 7 (c). (7.)

Γείνομαι (*γεν-*), *be born*; a. *ἔγεινάμην*, *begat*. (4.)

Γελάω, *laugh*, *γελάσσομαι*, *ἔγελάστα*, *ἔγελάσθην*. § 109, 1, N. 2.

Γηθέω, (*γηθ-*), *rejoice*, 2 p. *γέγηθα* (as pres.). (7.)

Γηράσκω and *γηράω*, *grow old*, *γηράσω* and *γηράσσομαι*, *ἔγηράσα*, *γεγήρακα* (*am old*); 2 a. inf. *γηράναι*, partic. *γηράς*. (6.)

Γίγνομαι and *γίνομαι* (*γεν-*, *γα-*), *become*, *γενήσομαι*, *γεγένημαι*; 2 a. *ἔγενόμην*; 2 p. *γέγονα*, *am*, poet. (*γέγαα*), part. *γεγώς*; see § 125, 4. (8.)

Γιγνώσκω (*γνο-*), *nosco*, *κνοῖ*, *γνώσσομαι*, *ἔγνωκα*, *ἔγνωσμαι*, *ἔγνώσθην*; 2 a. *ἔγνων*, *perceived*. § 125, 3. (6?)

Γράφω, *write*, *χρόψω*, &c. regular; 2 a. p. *ἔγραφην* (*ἔγραφθην* is not classic); 2 fut. *γραφήσομαι*; fut. pf. *γεγράψομαι*.

Δ.

Δαινῦμι (*δαι-*), *entertain*, *δαισω*, *ἔδαιστα*, (*ἔδαισθην*) *δαισθείς*. Mid. *δαινύμαι*, *feast*, *δαισομαι*, *ἔδαισάμην*. (II.)

Δαίσομαι (*δᾶ-*), *divide*, *ἔδασάμην*, pf. p. *δέδασμαι*. (4.) Pres. also **δατέομαι** (*δᾶτ-*), *divide*, to which *δάσομαι*, *ἔδασάμην*, and *δέδασμαι* can be referred. (7.)

Δάκνω (*δᾶκ-*, *δηκ-*), *bite*, *δήξομαι*, *δέδηγμαι*, *ἔδήχθην*, *δηχθήσομαι*; 2 a. *ἔδακον*. (2. 5.)

Δαμνάω and **δάμνημι** (*δᾶμ-*, *δᾶμ-*), also pr. *δαμάζω*, (*δαμαδ-*), *tame*, *subdue*, *ἔδαμάσθην* (§ 16, 1) and *ἔδμήθην*; 2 a. p. *ἔδαμην*; a. m. *ἔδαμασάμην*. (4. 5.)

Δαρθάνω (*δαρθ-*), *sleep*, 2 a. *ἔδαρθον*, poet. *ἔδραθον*; (e-) pf. part. *καταδεδαρθηκώς*. (5.)

Δεῖα, *fear*: see stem (*δει-*, *δει-*).

Δείκνυμι (*δεικ-*), *show*, *δείξω*, *ἔδειξα*, *δέδειχα*, *δέδειγμαι*, *ἔδείχθην*, *δειχθήσομαι*; *δείξομαι*, *ἔδειξάμην*. See § 123. (II.)

Δέρκομαι, see, *ἔδέρχθην*; 2 a. *ἔδράκον*, (*ἔδράκην*) *δράκεις*; 2 p. *δέδορκα*, § 109, 3, and 7 (a).

Δέρω, *slay*, *δερῶ*, *ἔδειρα*, *δέδαρμαι*; 2 a. *ἔδάρην*. § 109, 4.

Δέχομαι *receive*, *δέξομαι*, *δέδεγμαι*, *ἔδέχθην*, *ἔδεξάμην*.

Δίειν, *bind*, δήσω, ἔδησα, δέδεκα (rarely δέδηκα), δέδεμαι, ἴδεθην, δεθῆσομαι; *fnt. pf. δεδήσομαι.*

Δίειν, *want, need, (-)* δεήσω, ἔδέησα, δεδέηκα, δεδέημαι, ἔδειθην. *Mid.* δέομαι, *ask*, δεήσομαι. *Impersonal δεῖ, debet, there is need, (one) ought, δεήσει, ἴδεσε.*

(**Δει-**, **δει-**), *stem, fear.* [Epic pres. δεῖδω, fut. δείσομαι,] aor. ἔδεισα, pf. δέδεικα. From *steign* δι-, 2 p. δέδαι, ² plpf. ἔδειδειν. See § 125, 4.

Διαιτάω, *arbitrate, w. double augment in perf. and plpf. and in compounds*; διαιτήσω, διήτησα (*ἀπ-εδιητησα*), δεδιήτηκα, δεδιήτημαι, διητήθην (*ἐξ-εδιητήθη*); διαιτήσομαι, κατ-εδιητησάμην. § 105, N. 2.

Διακονέω, *minister*, ἐδιακόνουν; διακονήσω (aor. inf. διακονῆσαι), δεδιακόνημαι, ἐδιακονήθην. See § 105, N. 2.

Διδάσκω (*διδαχ-*), *for διδαχ-σκω, τραχή, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθης διδάξομαι, ἐδιδαξάμην.* (6.)

Διδράσκω (*δρα-*), *only in comp., run πιγαγ, -δράσομαι, -δέδρακα; 2 a. -δρᾶν, -δρῶ, -δράιην, -δρᾶναι, -δράς* (§ 125, 3). (6.)

Διδωμι (*δο-*, *gīnō*, δώσω, ἔδωκα, δέδωκα, &c.; see inflection and synopsi. in § 123. (I.)

Διψάω, *ψήσω, διψήσω, ἐδίψησα.* § 98, N. 2.

Δοκέω (*δοκ-*), *seem, think, δάξω, ἔδοξα, δέδογμαι, ἔδύχθην* (*rare*) Poetic δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην. *Impersonal, δοκεῖ, it seems, &c.* (7.)

Δράω, *do, δράσω, ἐδρᾶσα, δέδρακα, δέδραμαι* (rarely δέδρασμαι), (*ἐδράι σθην*) δρασθεῖς. § 109, 2.

Δύναμαι, *be able, augm. ἐδυν- and ἡδυν-* (§ 100, N. 2); δυνήσομαι, δεδύνημαι, ἐδύνηθην (rarely ἐδυνάσθην). (1.)

Δύω, *enter or cause to enter, and δύνω (δυ-), enter; δύνω (ū), ἔδυσα, δέδυκα, δέδύμαι, ἔδύθην (ū); 2 a. ἔδυν, inflected § 123, see also § 125, 3; a. m. ἐδύσαμην.* (5.)

E.

'**Ἐάω**, *permit, ἔάσω, εἴάστα, εἴάκα, εἴάμαι, εἰάθην; ἔάσομαι* (as passive). § 104.

'**Ἐγγυάω**, *proffer, betroth, augmented ἡγγυ- or ἐνγυ- (ἐγγεγυ-).*

'**Ἐγέρω** (*ἐγερ-*). *ταίσα, ταιπε, ἐγέρω, ἥγειρα, ἐγήγερμαι, ἥγερθην; 2 p. ἐγρήγορα, αἳνταικος.* (4.)

'**Ἐδω**, *eat, see ἀείω.*

'**Ἐίσομαι**, (*έδ- for σεδ-*; cf. *sed-eo*), *sit.* (4.) See **ἴω** and **καθίσσομαι**.

'**Ἐθέλω** and **θέλω**, *wish, imp. θέλειν;* (*-*) *ἐθελήσω, ἥθελησα. ἥθεληκα.*

'**Ἐθίζω** (*έθιδ-*), *accustom, ἐθίσω, εἴθιστα, εἴθικα, εἴθισμαι, εἴθισθην.* § 104. (4.)

***Ἐθω, be accustomed,** [only in Ep. part. ἔθωμ] 2 p. (ἀθ- for θωθ-) εἰωθα, as present, 2 plpf. εἰώθεω. § 104. (8.)

Ἑδον (ἰδ-, θιδ²), vid-!, *saw*, 2 aor., no present; ιδω, ιδοιμι, ιδε or ιδέ, ιδεῖν, ιδῶν. Mid. (chiefly poet.), εἴδομαι, *see*em, 2 a. εἰδόμην (in prose rare and only in comp.), *saw*, = εἰδον. **Οἶδα** (2 pf. a& pres.), *know*, plp. οἶδειν, *knew*, f. εἴσομαι; see § 125, 4; § 127. (8.)

Εἰκάζω (εἰκαδ̄-), *make like*, εἰκάστω, εἰκάσθα ορ γκαστε, εἰκασμαι ορ γκασμαι, εἰκάσθην, εἰκασθήσομαι. (4.)

(**Εἰκω**) not used in pres. (ικ-), *resenible, appear*, imp. εἰκον, f. εἰξω (rare), 2 p. ξοικα (with ξοιγμεν, εἰξάπτι, εἰκέναι, εἰκώς, chiefly poetic); 2 plp. ξοικειν. Impersonal ξοικε, *it seenis*, &c. For ξοικα (ικ-), see § 109, 3; § 104. (2.)

Εἰμι, be, and Εἴμι, go. See § 127, I. and II.

Εἰπον (ἐπ- for ηπ-₁, σεπ-), *said*, 2 aor., no present; εἴπω, εἴποιμι, εἰπέ, εἰπεῖν, εἰπών; 1 aor. εἴπα (opt. εἴπαιμι, imper. εἴπον ορ εἰπόν, inf. εἴπαι, pt. εἴπας). Other tenses are supplied by Hom. εἴρω (έρ-), and a stem ρε-: f. (έρέω) έρω; p. εἴρηκα, εἴρημαι; a. p. έρρηθην, rarely έρρεθην; fut. pass. ήρθήσομαι; fut. pt. εἰρήσομαι. § 101, 1, N. (8.)

Εἰργνυμι and εἰργνύω, also εἰργω (είργυ-), *shut in*; εἰρξω, εἰρξα, εἰργμαι, εἰρχθην. Also έργω, έρξω, έρξα. (II.)

Εἰργω (είργυ-), *shut out*, εἰρξω, εἰρξα, εἰργμαι, εἰρχθην; εἰρξομαι.

Εἰρω (έρ-), *sero, join*, n. -είρα, p. -είρκα, είρμαι. (4.)

***Ἐλαύνω** (for ἐλα-νυ-ω) poct. ἐλάω (ἐλλ-), *drive, march*, fut. (ἐλάσω) ἐλῶ; ήλασα, ήλιλακα, ἐλήλομαι, ήλάθην; ήλασάμην. (5.)

***Ἐλέγχω, confute**, ἐλέγξω, ήλεγξα, ἐλήλεγμαι, ήλέγχθην, ἐλεγχθήσομαι.

***Ἐλίσσω and ειλίσσω** (ελικ-), *roll*, ἐλίξω, ειλιξα, ειλιγμαι, ειλίχθην. (4.)

***Ἐλκω** (late ἐλκύω), *pull*, ἐλξω, ειλκυσα, ειλκυκα, ειλκυσμαι, ειλκύσθην. § 104.

***Ἐμέω, vomit**, fut. έμω (ταθε), έμοῦμαι; aor. ήμεσα. § 109, 1, N. 2.

***Ἐμπολάω, traffic**, έμπολήσω, &c. regular. Augm? ήμπ- ορ ένεμπ-. § 105, N. 3.

***Ἐνοχλέω, harass**, w. double augment; ήνώχλουν, ένοχλήσω, ήνώχλησα, ήνώχλημαι. § 105, N. 3.

***Ἐπισταμαι, understand**, imp. ήπισταμην, f. έπιστήσομαι, a. ήπιστήθην. (Not to be confounded with forms of έφίστημι.) (I.)

***Ἐπω** (σεπ-), *be after or busy with*, imp. εἴπον, f. -έψω, 2 a. -έσπον (for έ-σεπ-ον), all chiefly in comp. Mid. ήπομαι, *follow*, imp. είπομην and έπόμην; έψομαι; 2 a. έσπόμην and -έσπομην, οπώμαι, &c., w. imper. σπον.

***Ἐραμαι, kνe, (dep.)** poetic for έράω; ήράσθην, έρασθήσομαι. (I.)

- *Ἐργάζομαι, *work, do*, *augm.* εἰρ- (§ 104), ἐργάσομαι, εἰργασμαι, εἰργάσθητομαι, εἰργασάμην, ἐργασθῆσομαι.
- *Ἐρείσω, *prop.* ἐρείσω (*later*), ηρειστα, ηρείσθητην; ἐρείσομαι, ηρεισάμην.
- *Ἐρείπω (*ἐρεῖ-*), *throw down*, ἐρείψω, ηρειψα, ηρείψθητην. (2.)¹
- *Ἐρέισ (*ἐρεῖδ-*), *contend*, ηρεισα. (4.)
- *Ἐρεομαι (*rare*), [*Ep. Ερέω οι ἀρέοιμαι*], *for ἐρεστάω, ask, fut.* ἐρήσομαι, 2 a. ηρόμην.
- *Ἐρπω, *creep, impf.* εἱρπον; *fut.* ἐρψω. Poetic. § 104, N. 2.
- *Ἐρρω, *go to destruction, (-ε-)* ἐρρήσω, ηρρησα, -ηρρηκα.
- *Ἐρυγγάνω (*ἐρύγ-*), *eruct*, 2 a. ηρύγον. (5.)
- *Ἐρχομαι (*ἀλύθ-, ἀλευθ-*), *go, come, f.* ἀλευνόμαι (*Ion. and poet.*), 2 p. ἀλήλυθα, 2 a. ηλθον (*poet. ηλύθον*). In Attic *prose*, εἴμι is used for ἀλείσομαι. (8.)
- *Ἐσθίω, also ἔσθω and ἑθω (*φᾶγ-*), *edo, eat, fut.* ἔδομαι, p. ἔδήδοκα, ἔδήδεσμαι, a. p. ἔδεσθην; 2 a. ἔφαγον. (8.)
- *Ἐστιάω, *feast, augment* ειστι-. (§ 104).
- Ἐῦδω, *sleep, impf.* εῦδον *or* ηὔδον (§ 103, N.); (-ε-) εὔδήσω. Commonly found only in καθ-εύδω. § 109, 8.
- Εύρεσκω (*εύρ-*), *find, (-ε-)* εύρήσω, εύρηκα, εύρημαι, εύρεθην, εύρεθήσομαι; 2 a. εύρον, εύρόμην. Sometimes augmented ηύρ- (§ 103, Note). (6.)
- Ἐνδραΐνω (*εὐφράν-*), *cheer, f.* εὐφράνω; a. εὐφράνα (*or ηῦφρ-*), a. p. εὐφράνθην (*or ηῦφρ-*, f. p. εὐφρανθήσομαι; f. m. εὐφρανοῦμαι. § 103, Note. (4.)
- *Ἐχω (*σεχ-*), *have, imp.* εἰχον; ἔξω *or σχήσω, σχηκα, σχημαι, σχίθητην* (*chiefly Ion.*) ; 2 a. ἔσχον (*for ἐ-σεχ-ον*), σχῶ, σχοίην (-σχοῖμ), σχές, σχεῖν, σχών; *poet. ἔσχεθον, &c.* Mid. έχομαι, *cling to, ἔξομαι* and σχήσομαι, ἔσχόμην. (8.)
- *Ἐψω, *cook, (-ε-)* ἔψήσω and ἔψήσομαι, ηψησα.

Z.

- Ζάω, *live, w.* ζῆσ, ζῆ, &c. (§ 98, N. 2); *impf.* ζῶν and ζῆν; ζήσω, ζήσομαι, ζῆσα, ζῆκα.
- Ζεύγνυμαι (*(ζυγ-* cf. *jug-um*), *yoke, ζεύξω, ζευξα, ζευγμαι, ζεύχθητην;* 2 a. p. ζέγνηρ. (2. II.)
- Ζάω, *boil, poet. ζελω, f.* ζέσω; a. ζέσσα.
- Ζέννυμαι (*(ζε-*), *gird, ζέωσα, ζεωσμαι, ζεωσάμην.* (II.)

H.

***Ηδομαι**, *be pleased*, impf. ήδόμην; ήσθην, ήσθήσομαι. The act. ήσω is rare.

***Ημαι**, *sit*: see § 127.

***Ημι**, *say*, chiefly in imperf. ήν θ' ἐγώ, said I, and ήδ' ὁς, said he.

Θ.

Θάπτω (ταφ- for θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, 2 n. p. ἔταφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. § 17, 2, Note. (3.)

Θείνω (θεν-), *smite*, θενῶ, ἔθεινα; 2 a. ἔθενον. (4.)

Θέλω, *wish*, (ε-) θελήσω, ἔθέλησα (not in indic.), see έθέλω.

Θέω (θῦ-), *run*, fut. θεύσομαι. § 108, II. 2. (2.)

Θιγγάνω (θῆγ-), *touch*, f. θίξομαι, 2 a. ἔθιγον. (5.)

Θλίβω (θλίβ-), *squeeze*, θλίψω, ἔθλιψη, τέθλιμμαι, ἔθλιφθην; έθλιβην. (2.)

Θυηγκω (θην-., θνα-.), *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω, (§ 110, iv. c, N.) or τεθνήσομαι; 2 a. ἔθανον; 2 p. (τέθναα) § 125, 4, part. τεθνεώς. In Attic prose always ἀπό-θανοῦμαι and ἀπό-θανον. (6.)

Θράστω and **Θράττω** (τράχ-, θράχ-), *disturb*, aor. ἔθραξα, ἔθράχθην (rare). See ταράσσω. (4.)

Θραίνω, *bruise*, θραύσω, ἔθραυστα, τέθραυσμαι and τέθραυμαι, ἔθραύσθην. § 109, 2. Chiefly poetic.

Θρίπτω (τρύψ- for θρύψ-), *crush*, ἔθρυψα, τέθρυμμαι, ἔθρύφθην, θρύψομαι. § 17, 2, Note. (3.)

Θράσκω (θορ-, θρο-), *leap*, fut. θοροῦμαι, 2 a. ἔθορον. Chiefly poetic. (8.)

Θύω (θ-), *sacrifice*, imp. ἔθυον; θύσω (ū), ἔθυστα, τέθυκα, τέθυμαι, ἔτύθην (ū), θύσομαι, ἔθυσάμην. § 17, 2, Note.

I.

***Ιάλλω** (ιᾶλ-), *send*; fut. ιαλῶ. Poetic. (4.)

***Ιδρέω**, *place*, ιδρῦσω, ιδρῦστα, ιδρῦκα, ιδρῦμαι, ιδρύθην; ιδρῦσομαι, ιδρῦσαμην.

***Πλεω** (πλ-), *seat or sit*, mid. πλομαι, *sit*; used chiefly in καθ-πλω. (4.)

***Τημι** (τ-), *send*: see § 127. (1.)

***Ικόμημαι** (ικ-), poet. ίκε, come, ίκορει, ίγμαι; 2 a. ικόμην. In prose usually αἴφ-ικόμημαι. (5.)

***Δάσκουας** (δαδ-), *propitiate*, Δάσκουει, Δάσκηη, Δασάμην. (6.)

- Ἴπτάμαι** (*πτᾶ-*), *fly*, impf. *ἱπτάμην*; 2 a. m. *ἱπτάμην*. Active 2 a. *ἱπτη-* w. pt. *πτάς*. See *πέτραι*. (I.)
- Ἴστημι** (*στᾶ-*), *set, place*: for synopsis and inflection see § 123.
- Ἴσχυάνω** (*ἰσχῦν-*), *make lean or dry*, fut. *ἰσχυάνω*, aor. *ἴσχυνα*, a. p. *ἰσχυάνθην*; fut. m. *ἰσχυνανύμαι*. (4.)
- Ἴσχω** (for *σι-σεχω*, *ἰσχω*), *have, hold*, redupl. for *ἔχω* (*σεχ-*ω). See *ἔχω*.

K.

- Καθαίρω** (*καθᾶρ-*), *purify*, *καθαρῶ*, *ἐκάθηρα* and *ἐκάθηρα*, *κεκάθαρμαι*, *ἐκαθάρθην*; *καθαροῦμαι*, *ἐκαθηράμην*. (4.)
- Καθέζομαι** (*έδ-*), *sit, down*, impf. *ἐκαθεζόμην*, f. *καθεδοῦμαι*. See *ἵζομαι*.
- Καθεύδω**, *sleep*, impf. *ἐκάθευδον* and *καθηῦδον*, § 103, Note; fut. (e-) *καθευδήσω* (§ 109, 8). See *εὔδω*.
- Καθίω**, *sit, sit*, f. *καθίω* (for *καθίσω*), *καθιζόμαι*; a. *ἐκάθίσα* or *καθίσα*, *ἐκαθισάμην*. See *ἴω*. (4.)
- Καίνυμαι** for *καδ-νυμαι* (*καδ-*), *excel*, p. *κέκασμαι*. (II.)
- Καίνω** (*κάν-*), *kill*, f. *κανῶ*, 2 a. *ἔκανον*, 2 p. *κέκονα*. Chiefly poetic. (4.)
- Καίω** (*καύ-*), or *κάω*, *burn*; *καύτω*; *ἔκανσα*, poet. *ἔκεα*; -*κέκαυκα*, *κέκαυμαι*, *ἐκαύθην*, *καυθήσομαι*. (4.)
- Καλέω** (*καλέ-*, *κλε-*), *call*, f. *καλῶ* (rarely *καλέσω*); *ἐκάλεσα*, *κέκληκα*, *κέκλημαι* (opt. *κεκλῆσθο*, *κεκλῆμεθα*), *ἐκλήθην*, *κληθήσομαι*; fut. m. *καλοῦμαι*, a. *ἐκαλεσάμην*; fut. pf. *κεκλήσομαι*. § 109, 1, N. 2.
- Καλύπτω** (*καλύβ-*), *cover*, *καλύψω*, *ἐκάλυψα*, *κεκάλυψμαι*, *ἐκαλύφθην*, *καλυφήσομαι*; aor. m. *ἐκαλυψάμην*. (3.)
- Κάμνω** (*κάμ-*), *labour*, *καμοῦμαι*, *κέκμηκα*; 2 a. *ἔκάμον*. (5.)
- Κάμπτω** (*καμπ-*), *bend*, *κάμψω*, *ἔκαμψα*, *κέκαμψαι*, *ἐκάμφθην*. (3.)
- Κατηγορώ**, *accuse*, regular except in omitteſl augment, *κατηγόρουν*, &c. See § 105, N. 2.
- Κεῖμαι**, *lie, keίσομαι*; see § 127.
- Κείρω** (*κερ-*), *shear*, f. *κερῶ*, u. *ἔκειρα*, *κέκαρμαι*; f. m. *κεροῦμαι*, a. m. *ἔκειράμην*. (4.)
- Κελεύω**, *command*, *κελεύσω*, *ἐκέλευσα*, *κεκέλευκα*, *κεκέλευσμαι*, *ἐκελεύσθην*. § 109, 2. Mid. chiefly in compounds.
- Κεῖλω** (*κελ-*), *land*, *κέλσω*, *ἔκελσα*. Poetic. See *δικεῖλω*. (4.)
- Κεράννυμι** (*κερᾶ-*, *κρα-*), *τάχ*, *ἔκεράστα*, *κέκραμαι*, *ἐκράθη* and *ἐκεράσθην*; f. *ράσα*, *κραθήσομαι*; a. m. *ἔκερασάμην*. (II.)
- Κερδαίνω** (*κερδᾶν-*), *gain*, f. *κερδανῶ*, *ἔκερδανα*. (4.)
- Κεύθω** (*κύθ-*), *hide*, *κεύσω*, 2 p. *κέκενθα* (as pres.). (2.)

Κηρύσσω (*κηρῦκ-*), *proclaim*, κηρύξω, ἐτήρυξα, κεκήρυχα, κεκήρυγμα, ἐκηρύχθην, κηρυχθόσμαι; κηρύξομαι, ἐκηρύξαμην. (4.)

Κιχάνω (*κῆχ-*); *find*, κιχήσομαι; 2 a. ἔκιχον. Poetic. (5.)

Κέχρημι (*χρῆ-*), *lend* [*χρήστω* *Hdt.*], ἔχρησα, κέχρημα; ἔχρησάμην. (1.)

Κλά̄ω (*ἀλαγγ-*, *κλαγ-*), *clang*, κλάγξω, ἐκλαγξα; 2 p. κέκλαγγα; 2 a. ἐκλαγον; fut. pf. κεκλάγξομαι. (4.)

Κλαίω and **κλάω** (*κλαυ-*), *swoop*, κλαινομαι (*sometimes κλαιήσω* or *κλαίσω*), ἔκλαυσα and ἐκλαυσάμην, κέκλαυμα; fut. pf. (*impers.*) κεκλαύσεται. (4.)

Κλάω, *breuk*, ἐκλάσσα, κέκλασμα, ἐκλάσθην. § 109, 2.

Κλείω, *shut*, κλείσω, ἐκλείσα, κέκλειμαι ορ κέκλεισμα, ἐκλείσθην, κλεισθόσμα; fut. pf. κεκλείσομαι; a. m. ἐκλεισάμην. Older Attic **Κλήω**, κλήσω, ἔκλησα, -κέληγκα, κέκλημα, -κέλησθην.

Κλέπτω (*κλεπ-*), *steal*, κλέψω (*tarely κλέψομαι*), ἐκλεψα, κέκλοφα, κέκλεμμα, (*ἐκλέφθην*) κλεφθείς; 2 a. p. ἐκλάπτην. (3.)

Κλίνω (*κλίη-*), *bend*, *incline*, κλίνω, ἔκλινα, [κέκλικα, *later.*] κέκλιμαι, ἐκλίθην, κλίθθομαι; 2 a. p. ἐκλίνην, f. κλίνησομαι; fut. m. κλίνούμαι, a. a. ἐκλινάμην. § 109, 6. (4.)

•**Κλίνω**, *hear*, imp. ἐκλυον (as aor.); 2 a. imper. κλῦθι, κλῦτε. Poetic.

Κναίω, *scarcapre* (*in compos.*), -κναίσω, -ἔκνασα, -κέκναικα, -κέκναισμα, -ἔκναισθη, -κναισθόσμα. Also κνάω, with αء, αη contracted to η, and αει, αη to γ (§ 98, N. 2).

Κόπτω (*κοπ-*), *cut*, κόψω, ἔκουψα, -κέκοφα, κέκομμα; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι; fut. pf. -κεκύφομαι; aor. m. ἐκοψάμην. (3.)

Κορέννυμι (*κορε-*), *satiate*, ἐκόρεστα, κεκόρεσμα, ἐκορέσθην. (II.)

Κρά̄ω (*κράγ-*), *cry out*, fut. pf. κεκράξομαι (*tare*), 2 pf. κέκραγα (*imper. κέκραχθι*), 2 a. -ἔκραγον. (4.)

Κρέμαμα, *hang*, (*intrans.*), κρεμήσομαι. (I.)

Κρεμάννυμι (*κρεμα-*), *hang*, (*trans.*), κρεμῶ (*for κρεμάσω*), ἐκρέμασα, ἐκρεμάσθην. (II.)

Κρίω (*κρῆγ-*), *creak*, *squeak*, 2 p. (κέκριγα) κεκριγότες, *squeaking*. (4.)

Κρίνω (*κρῖν-*), *judget*, f. κρίνω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην, κριθήσομαι; fut. m. κρίνούμαι. § 109, 6. (4.)

Κρούω, *beat*, κρούσω, ἔκρουστα, κέκρουκα, -κέκρουμαι and -κέκρουσμα, ἐκρουύσθην; -κρούσομαι, ἐκρουύσάμην.

Κρύπτω (*κρύβ-*, *κρύψ-*), *conceal*, κρύψω, &c. *regular*; 2 a. p. ἐκρύφην (*tare*), 2 f. κρύψθομαι (*for κρύψθομαι*). (3.)

Κτά̄ομαι, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι ορ ἔκτημαι, *possesse* (w. subj. κεκτῶμαι, opt. κεκτήμην ορ κεκτήμην), ἐκτήθην (*as pass.*); κεκτήσομαι (*tarely ἐκτ-*), shall possesse. § 118, 1, Note.

Κτίνω (*κτεν-*), *kill*, f. *κτενῶ*, a. *ἔκτενα*, 2 p. *ἔκτονα*; 2 a. *ἔκτυνον* (*ἔκταν* poet. § 125, 3). *ἀλλά* Attic prose ἀποκτείνω is generally used. (4.)

Κτίζω (*κτιδ-*), *found*, *κτίσω*, *ἔκτίσα*, *ἔκτισμαι*, *ἔκτισθην*. (4.)

Κτύπειν (*κτίπ-*), *sound*, *cause to sound*, *ἔκτύπησα*, 2 a. *ἔκτύπουν*. (7.)

Κυλίειν, more frequently *κυλίνδω* or *κυλινδέω*, *roll*, *ἔκυλίσα*, *κεκύλισμαι*, *ἔκυλισθην*, -*κυλισθήσομαι*. (6.)

Κυνίω (*κύ-*), *kiss*, *ἔκυσα*. (5.) *Προσ-κυνέω* is generally regular.

Κύππειν (*κύφ-*), *stoop*, *κύψω* and *κύφομαι*, aor. *ἔκυψα*, pf. *κέκυφα*. (3.)

Κύρω, *meet*, *chance*, *κύρσω*. *ἔκυρσα*. *Κυρέω* is regular.

A.

Δαγχάνω (*λάχ-*), *obtain by lot*, *λήξομαι*, *εἴληχα*, (*εἰληγμαῖ*) *εἰληγμένος*, *ἔληχθην*; 2 a. *Ξλαχον*. (5.)

Δαμβάνω (*λάβ-*), *take*, *λήψομαι*, *εἴληφα*, *εἰλημμαι* (poet. *λελημμαι*), *ἔληφθην*, *ληφθήσομαι*; 2 a. *Ξλαβον*, *ἔλαβόμην*. See § 108, V. Note. (5.)

Δάμπτω, *shine*, *λάμψω*, *ἔλαμψα*, 2 pf. *λελαμπτα*.

Δανθάνω (*λάθ-*), poet. *λήθω*, *lie hid*, *escape the notice of (some one)*, *λήσω*, 2 p. *λέληθα*, 2 a. *ἔλλαθον*. Mid. *forget*, *λήσομαι*, *λέλησμαι*, fut. pf. *λελήσομαι*, 2 a. *ἔλαθμην*. (5.)

Δάσκω for *λακ-σκω* (*λάκ-*), *speak*, (-ε-) *λακήσομαι*, *ἔλάκησα*, 2 p. *λελᾶκα*, 2 a. *Ξλάκον*. Poetic. (6.)

Δέρω, *say*, *λέξω*, *ἔλεξα*, *λέλεγμαι* (*δι-είλεγμαι*), *ἔλέχθην*; fuit. *λεχθήσομαι*, *λέξομαι*, *λελέξομαι*, all passive. For pf. act. *ἔιρηκα* is used (see *ἴετον*).

Δέγω, *gather*, *arrange*, *count* (Attic. only in comp. [*λέξω*], *ἔλεξα*, -*είλοχα*, *εἰλεγμαι* or *λελεγμαι*, *ἔλέχθην* (rare)); 2 a. p. *ἔλεγην*, f. *λεγησσομαι*.

Δείπνω (*λεπ-*), *leave*, *λείψω*, *λέλειψμαι*, *ἔλείψθην*; 2 p. *λέλουπα*; 2 a. *ἔλιπον*, *ἔλιπόμην*. See § 95 and § 96. (2.)

Δένω, *stone*, generally *κατα-λεύω*; -*λεύσω*, -*ἔλευσα*, *ἔλευσθην*, -*λευσθήσομαι*. § 109, 2.

Δοίω or **λόω**, *wash*, regular. In Attic writers the present and imperfect generally have contracted forms of *λόω*, as *ἔλον*, *ἔλούμεν*, *λούμενος*

M.

Μαλένω (*μάν-*), *madden*, a. *ἔμπρα*, 2 pf. *μέμπρα*, aor. *μαδ*, 2 a. p. *ἔμάνην*. Mid. *μαλνόμαι*, be *mad*. (4.)

Μανθάνω (*μάθ-*), *learn*, (-ε-) *μαθήσομαι*, *μεμάθηκα*; 2 a. *ἔμαθον*. (5.)

- Μάστω** (*μάγ-*), *knead*, *μάξω*, &c. *regular*; 2 a. p. ἐμάγην. (4.)
- Μάχομαι**, *fight*, f. *μαχοῦμαι*, p. *μεμάχημαι*, a. ἐμάχεσάμην.
- Μεθύσκω** (*μεθύ-*), *make drunk*, ἐμέθυσα, ἐμεθύσθην. See **μεθύω**. (8.)
- Μεθύω**, *be drunk*, only pres. and impf.
- Μείρομαι** (*μερ-*), *obtain*, pf. pass. impers. εἰμαρται, *it is fated*, εἰμαρμένη (as subst.), *Fate*. (4.)
- Μόλλω**, *intend*, augm. ἐμ- or ἡμ-; (-), ελλήσω, ἐμέλλησα.
- Μόλω**, *concern*, *care for*, (-) *μελήσω*, *μεμέλημαι*, (*ἐμελήθην*) *μεληθείς*.
- Μέλει**, *it concerns*, impers.; *μελήσει*, *εμέλησε*, *μεμέληκε*.
- Μένω**, *remain*, f. *μενῶ*, a. *ἔμεινα*, p. (-) *μεμένηκα*.
- Μήδομαι**, *devise*, *μήσομαι*, *ἐμήσαμην*. Poetic.
- Μιαλνω** (*μιαν-*), *stain*, *μιανῶ*, *ἐμιάνα*, *μεμιάσμα*, *ἐμιάνθην*, *μιανθήσομαι*. (4.)
- Μίγρυμι** (*μίγ-*) and *μισγω*, *mix*, *μίξω*, *ἔμιξα*, *μέμιγμαι*, *ἐμίχθην*, fut. p. *μιχθήσομαι*; 2 a. p. *ἐμίγην*. (II.)
- Μιμνήσκω** (*μιν-*), *remind*; mid. *remenēber*; *μνήσω*, *ἔμυησα*, *μέμνημαι*, *remem̄ber*, *ἐμνήσθην* (as mid.); *μνησθήσομαι*, *μνησομαι*, *μεμνησομαι*; *ἐμνησάμην* (poet.). **Μέμνημαι** (*memini*) has subj. *μεμνᾶμαι*, opt. *μεμνῷμην* or *μεμνῆμην*, imp. *μέμνησο*, inf. *μεμνήσθαι*, pt. *μεμνημένος*. § 118, 1, Note. (8.)

N.

- Νέμω**, *distribute*, f. *νεμῶ*, *ἔνειμα*, (-) *νενέμηκα*, *νενέμημαι*, *ἐνεμήθην*; *νεμοῦμαι*, *ἐνειμάτην*.
- Νέομαι**, *go*, *come*, or (as future) *will go*. Chiefly poetic.
1. **Νέω** (*νῦ-*), *swim*, -*ἔνευσα*, -*νένευκα*; f. m. part. *νευσούμενος*. (2.)
 2. **Νέω**, *heap up*, *ἔνησα*, *νένημαι* or *νένησμαι*.
 3. **Νέω** and *νήθω*, *spin*, *νήγω*, *ἔνησα*, *ἐνήθην*.
- Νέψω** later *νίπτω* (*νῖβ-*), *wash*, *νίψω*, *ἔνιψα*, *νένιμμαι*, *νίψομαι*, *ἐνιψάμην*. (4.)
- Νομίζω** (*νομίδ-*), *believe*, fut. *νομιῶ* [*νομίσω late*], aor. *ἐνόμισα*, pf. *νενόμικα*, *νενόμισμαι*, aor. p. *ἐνομίσθην*, fut. p. *νομισθήσομαι*. (4.)

H.

Ξηράνω (*ξηρᾶν-*), *dry*, *ξηρᾶνῶ*, *ἔξηρᾶνα*, *ἔξηρασμαι* and *ἔξηραμμαι*, *ἐξηράνθην*. (4.)

Ξυνω, *polish*, *ἔξυσας*; *ἔξυσθαι*, *ἔξυσθην*; aor. m. *ἔξυσάμην*. § 109, 2.

O.

Οἴω (δδ-), *smell*, (ε-) δέκήσω, ὕξησα. (4.)

Οἰγνῦμι and **οἶγω**, *open*, οἴξω, φέξω, -ἔωγμαι, a. p. part. οἰχθείς; fut. pf. αὐτοφέξεται. See ἄγοιγνυμι. (II.)*

Οἰδάω and **οἰδάνω**, *swell* [οἰδήσω (Ion.)], φῦσα, φῦηκα.

Οἰμαι, *think*, in prose generally pres. οἴμαι and impf. φῦμην in 1 pers. sing.; οἴησομαι, φῆθην.

Οἴχομαι, *be gone*, (ε-) οἰχήσομαι, οὔχωκα οг φῦχωκα (with irreg. ω for η).

Οἰκέλλω (όκελ-), *run ashore*, πορ. ὕκειλα. (4.)

Οἰλισθάνω, rarely δλισθαίνω (δλισθ-), *slip*; 2 a. ὕλισθον. (5.)

Οἰλλῦμι (probably for ὀλ-νυ-μι) rarely δλλύσω (δλ-), *destroy*, λοε, f. δλῶ, n. ὕλεσα, pf. -δλλώλεκα; 2 p. δλλωλα, *perish*, 2 plur. δλλώλειν. Mid. δλλυμαι, *perish*, f. δλλύμαι, 2 a. ὕλόμην. In prose generally ἀπ-δλλυμι. (II.)

Οἰμνῦμι and **δμνῶ** (όμ-, ομο-), *stear*, f. δμοῦμαι, ὕμοσα, δμώμοκα, δμώμοσμαι (with δμώμοται), ὕμόθην and ὕμόσθην; δμοσθήσομαι, a. m. -δμοστάμην. (II.)

Οἰμργνῦμι (δμοργ-), *wipe*, δμόρξω, δμόρξομαι, ὕμορξα, ὕμορξάμην; ἀπομορχθείς. (II.)

Οἰνήμαι (όνν-), *benefit*, ὕνήσω, ὕνησα, ὕνήθην; ὕνήσομαι; 2 a. m. ὕνάμην οг ὕνήμην. § 125, 2. (I.)

Οἰξύνω (όξυν-), *sharpen*, -δξύνω, ὕξυνα, -δξυμμαι, -δξύνθην. In prose only in compos. (4.)

Οἰράω (όρα-, ἀπ-), *see*, imperf. ἔώρων; δνφομαι, ἔώρακα οг ἔώρακα, ἔώριμαι οг δμμαι, δφθην, δφθίσομαι. For 2 a. είδον, &c., see είδον. (8.)

Οἰρέγω, *reach*, δρέξω, δρεξα, δρέχθην; δρέξομαι, δρεξάμην.

Οἰρύνμι (όρ-), *raise*, τρυσε, δμσω, δρσα, δ p. δρωρα (as mid.). Mid. τρισ, τριθ, 2 a. δρόμην. Poetic. (II.)

Οἰρύσσω οг δρύττω (όρύγ-), διγ, δρύξω, δρυξα, -δρώρυχα (rare), δρώρυγμαι (rarely δρυγμαι), δρύχθην; f. p. -δρυχθήσομαι, 2 f. p. δρυχήσομαι. (4.)

Οἰσφραίνομαι (δσφρ-), *smell*, (ε-) δσφρήσομαι, δσφράνθην (rare), 2 a. m. δσφρόμην, (5. 4.)

Οἰφείλω (όφελ-), [Εριс reg. δφείλλω], οιω, οught, (ε-) δφειλήσω, δφειλησα, a. p. pt. δφειλφθείς; 2 a. δφειλον, used in wishes (§ 251, Note), *O that!* (4.)

Οἰφλιγκάνω (δφλ-), δφλισκ-), *be guilty, incur* (a penalty), (ε-) δφλήσω, δφλέσσω (rare), δφληκα, δφλημαι; 2 a. δφλον (inf. and pt. sometimes accented δφλειν, δφλων). (8. 5.)

II.

Παῖσι (*παιδ-*, *παιγ-*), *sport*, *παιξοῦμαι*, *ἐπαισα*, *πέπαικα*, *πέπαισμαι*. (4.)

Παῖω, *strike*, *παισω*, *ἐπαισα*, *πέπαικα*, *ἐπαισθην*. § 109, 2.

Παλαῖω, *wrestle*, *παλαίσω*, *ἐπαλαισα*, *ἐπαλαισθην*. § 109, 2.

Πάλλω (*πᾶλ-*), *brandish*, *ἐπῆλα*, *πέπαλμαι*. (4.)

Παρανομέω, *transgress law*, augm. *παρηγ-* or *παρεν-*, *παρανεν*. § 105, Note 2.

Παροινέω, *insult* (*as a drunken man*), imp. *ἐπαρφίουν*; *παροιησω*, *ἐπαρφίησα*, *πεπαρφίηκα*, *ἐπαρφίηθην*.

Πάσσομαι, fut., *shall acquire* (no pres.), pf. *πέπσμαι*, *ἐπᾶσάμην*. Poetic. Not to be confounded with *πάσσομαι*, *ἐπᾶσάμην*, &c., of *πατέομαι*.

Πάσσω οι *πάττω* (*πᾶδ-*), *sprinkle*, *πᾶσω*, *ἐπᾶσα*, *ἐπάσθην*. (4.)

Πάσχω (*παθ-*, *πενθ-*), *suffer*, *πείσομαι* (for *πενθ-ομαι*, § 16, 6, N. 1.); 2 p. *πέποιθα*; 2 u. *ἐπάθον*. (8.)

Πατέομαι (*πάτ-*), *eat*, *πάσσομαι* (ă), *ἐπᾶσάμην*. See *πάσσομαι*. (7.)

Πειθώ (*πῖθ-*), *persuade*, *πείσω*, *ἐπεισα*, *πέπεικα*, *πέπεισμαι*, *ἐπεισθην* (§ 16), *πεισθήσομαι*; fut. m. *πείσομαι*; 2 p. *πέποιθα*, *trust*; poet. 2 a. *ἐπίθον* and *ἐπιθύμην*. (2.)

Πεινάω, *hunger*, regular except in having η for α in contract forms, inf. *πεινῆν*. See § 98, N. 2.

Πελάῶ (*πελᾶδ-*) and poet. *πελάω* (*πελα-*, *πλα-*), *bring near*, *approach*, pres. also *πελάθω*, *approuath*; f. *πελῶ* (for *πελάσω*), *ἐπελαστα*, *πέπλημαι*, *ἐπελάσθην* and *ἐπελάθην*; *ἐπελασάμην*. (4.)

Πέμπω, *send*, *πέμψω*, *ἐπεμψα*, *πέπομφα*, *πέπεμμαι*, *ἐπέμφθην*, *πεμφθήσομαι*; *πέμψομαι*, *ἐπεμψάμην*.

Πεπαίνω (*πεπάν-*), *make soft*, *ἐπεπάνα*, *ἐπεπάνθη*, *πεπανθήσομαι*. (4.)

Πέρθω, *destroy*, *sack*, *πέρσω*, *ἐπερσα*. Poetic.

Πέσσω οι *πέττω* (*πετ-*), *sooth*, *πέψω*, *ἐπεψα*, *πέπεμμαι*, *ἐπέφθην*. (4.)

Πετάννυμι (*πετᾶ-*), *expand*, *πετάσω* (*πετῶ*), *ἐπέτασα*, *πέπταμαι*, *ἐπετάθην*. (II.)

Πέτομαι (*πετ-*, *πτ-*), *fly*, (e-) *πτήσομαι* (poet. *πετήσομαι*); 2 a. m. *ἐπτόμην*. Το *πεπταμαι* (*rare*) belong 2 a. *ἐπτην* (poet.) and *ἐπτάμην*. The forms *πεπτήμηαι* and *ἐποτήθην* belong to *ποτάμαι*. (2.)

Πήγνυμι (*πᾶγ-*), *fix*, *freeze*, *πήξω*, *ἐπηξα*; 2 a. p. *ἐπάγην*, 2 f. p. *πᾶγήσομαι*; 2 p. *πέπηγα*, *be fixed*. (II.)

Πέμπλημι (*πλᾶ-*), *fill*, *πλήσω*, *ἐπληστα*, *-πέπληκα*, *πέπλησμαι*, *ἐπλήσθην*, *πλησθήσομαι*; a. m. *ἐπλησάμην* (*trans.*). § 125, 2. (I.)

Πέμπρημι (*πρᾶ-*), *burn*, *πρήσω*, *ἐπρησα*, *πέπρημαι* and *πέπρησμαι*, *ἐπρήσθην*. § 125, 2. Cf. *πρήθω*, *blow*. (I.)

Πίνω (*πῖ-*, *πο-*), *drink*, fut. *πίομαι*; *πέπωκα*, *πέπομαι*, *ἐπόθην*, *ποθήσομαι*; 2 a. *ἐπίον*. (8.)

Πινάρασκω (*περᾶ-*, *πρᾶ-*), *sell*, *πέπρακα*, *πέπραμαι*, *ἐπράθην*: fut. pf. *πεπράσομαι*. The Attic uses ἀποδώσομαι and ἀπεδόμην in fut. and aor. (8.)

Πίπτω (*πετ-*), for *πι-πετ-ω*, *fall*, f. *πεσούμαι*, p. *πέπτωκα*, part. *πεπτώς*; 2 a. *ἐπεσον* [Doric *ἐπετον*]. (8.)

Πλάσσω (*πλατ-* ?), *form*, *ἐπλάσα*, *πέπλασμαι*, *ἐπλάσθην*; *ἐπλασάμην*. (4.)

Πλέκω, *plait*, *knit*, *πλέξω*, *ἐπλέξα*, *πέπλεγμαι*, *ἐπλέχθην*, *πλεχθήσομαι*; 2 a. p. *-ἐπλάκην*; a. m. *ἐπλέξαμην*.

Πλέω (*πλύ-*), *sail*, *πλεύσομαι* or *πλευσόμαι*, *ἐπλευσα*, *πέπλευκα*, *πέπλευσμαι*, *ἐπλεύσθην* (later). (2.)

Πλήσσω or *πλήττω* (*πληγ-*, *πλάγ-*), *strike*, *πλήξω*, *ἐπλήξα*, *πέπληγμαι*, *ἐπλήχθην* (rare); 2 p. *πέπληγα* (rare); 2 a. p. *ἐπλήγην* (in comp. -*ἐπλάγην*); 2 f. pass. *πληγήσομαι* and *-πλάγήσομαι*; fut. pf. *πεπλήξομαι*. (2. 4.)

Πλύνω (*πλύν-*), *wash*, f. *πλύνω*, *ἐπλύνα*, *πέπλυμαι*, *ἐπλύθην*. § 109, 6. (4.)

Πνέω (*πνῦ-*), *blow*, *breathe*, f. *πνεύσομαι* and *πνευσόμαι*, a. *ἐπνευσα*, pf. *πέπνευκα*. (2.)

Πνίγω (*πνῆγ-*), *choke*, *-πνίξω*, *ἐπνιξα*, *πέπνιγμαι*, *ἐπνῆγην*, *πνῆγησομαι*. (2.)

Ποθέω, *desire*, *ποθήσω*, *ποθήσομαι*, *ἐπόθησα*; and *ποθέσομαι*, *ἐπόθεσα*. § 109, 1, N. 2.

(*Πορ-*, *προ-*), *give*, *allot*, stem whence 2 a. *ἐπορον* (poet.), p. p. *πέπρωμαι*, chiefly impers. *πέπρωται*, *it is fated* (with *πεπρωμένη*, *Fate*). See *μετρομαι*.

Πράσσω or *πράττω* (*πρᾶγ-*), *do*, *πράξω*, *ἐπράξα*, *πέπραχα*, *πέπραγμαι*, *ἐπράχθην*, *πραχθήσομαι*; fut. pf. *πεπράξομαι*; 2 p. *πέπραγα*, *have fared* (well or ill). Mid. f. *πράξομαι*, a. *ἐπραξάμην*. (4.)

(*πριᾶ*), *buy*, stem, with only 2 aor. *ἐπριάμην*, inflected in § 123.

Πρίω, *saw*, *ἐπρίσα*, *πέπρισμαι*, *ἐπρίσθην*. § 109, 2.

Πτάρνυμαι (*πτᾶρ-*), *spuege*; 2 aor. *ἐπτάρον*, 2 a. m. (*ἐπτάρην*) *πταρείς*. (II.)

Πτήσσω (*πτᾶκ-*, *πτηκ-*), *cower*, *ἐπτηξα*, *ἐπτηχα*. From stem *πτᾶκ-*, poet. 2 a. (-*ἐπτακον*) *καταπτᾶκων*. (4. 2.)

Πτύσσω (*πτῦγ-*), *fold*, *πτύξω*, *ἐπτυξα*, *ἐπτυγμαι*, *ἐπτύχθην*; *πτύξομαι*, *ἐπτυξάμην*. (4.)

Πυνθάνομαι, poet. *πεύθομαι*, (*πῦθ-*), *hear*, *inquire*, fut. *πεύσομαι*, pf. *πέπνυσμαι*; 2 a. *ἐπυθόμην*. (5. 2.)

P.

- ***Ραίνω** (**ράν-**), *sprinkle*, *ράνω*, *ἔρρανα*, *ἔρρασμαι*, (*ἔρράνθην*) *ράνθείς*. Ionic and poetic. (4.)
- ***Ράπτω** (**ράφ-**), *stitch*, *ράψω*, *ἔρραψψα*, *ἔρραμμαι*; 2 a. p. *ἔρράφην*; a. m. *ἔρραψάμην*. (3.)
- ***Ράσσω** οι **ῥάττω** (**ῥάγ-**), *throw down*, *ῥάξω*, *ἔρραξα*, -*ἔρράχθην*. (4.)
- ***Ῥέω** (**ῥεγ-**), *for* *ἔρδω*, *do*, *ῥέω*, *ἔρεξα*. (4.)
- ***Ῥέω** (**ῥύ-**), *flow*, *ῥέυσομαι*, *ἔρρευσα*, (*ε-*) *ἔρρύηκα*; 2 a. p. *ἔρρύην*; *ῥύσθομαι*. § 108, ii., Note. (2.)
- (**Ῥε-**)-stem of *εἰρηκα*, *εἰρημαι*, *ἔρρήθην* (*ἔρρέθην*), *ῥηθήσομαι*, *εἰρήσομαι*. See *εἰντον*.
- ***Ῥήγνυμι** (**ῥύγ-**, **ῥήγ-**), *rupt*, *ρήσσω*, *break*; *ῥήξω*, *ἔρρηξα*; 2 a. p. *ἔρράγην*; *ῥάγησομαι*; 2 p. *ἔρρωγα*, *be broken*; a. m. *ἔρρηξάμην*. (2. II.)
- ***Ῥιγόω**, *shiver*, *ῥίγωσω*, *ἐκρίγωσα*; inf. *ῥιγῶν* οι *ῥιγοῦν*, § 98, Note 3.
- ***Ῥίπτω** (**ῥίφ-**), *throw*, *ῥίψω*, *ἔρριψα*, *ἔρριփα*, *ἔρριμμαι*, *ἔρριփθην*, *οἱριփθήσομαι*; 2 a. p. *ἔρριփην*. Pres. also *ῥιπτέω*. (3.)
- ***Ῥέννυμι** (**ῥω-**), *strengthen*, *ἔρρωσα*, *ἔρρωμαι* (imper. *ἔρρωσο*, *farewell*), *ἔρρωσθην*. (II.)

Σ.

- Σαίρω** (**σάρ-**), *sweep*, aor. part. *σήρας*; 2 p. *σεσηρα*, *grīn*, esp. in part. *σεσηρώς*. (4.)
- Σαλπίω** (**σαλπιγγ-**), *sound a trumpet*, aor. *ἐσαλπιγξα*. (4.)
- Σβέννυμι** (**σβε-**), *extinguish*, *σβέω*, *ἔσβεσα*, -*ἔσβηκα*, *ἔσβεσμαι*, *ἔσβέσθην*; 2 a. *ἔσβην*; f. m. *-σβήτομαι*. (II.)
- Σέβω**, *revere*, aor. p. *ἐσέφθην*, w. part. *σεφθείς*, *awe-struck*.
- Σείω**, *shake*, *σείσω*, *ἔσεισα*, *σέσεικα*, *σέσεισμαι*, *ἔσεισθην*; a. m. *ἔσεισάμην*.
- Σείνω** (**σῦ-**), *move*, *urge*, *ἔσσυμαι*, *ἔσσυθην* οι *ἔσιθην*; 2 a. m. *ἔσσύμην*. Poetic. (2.)
- Σημαίνω** (**σημάν-**), *shew*, *σημάνω*, *ἔσήμηνα* (sometimes *ἔσήμᾶνα*), *σεσήμασμαι*, *ἔσημάνθην*, *σημανθήσομαι*; mid. *σημανοῦμαι*, *ἔσημηνάμην*. (4.)
- Σήρω** (**σάρ-**), *rot*, *σήρψω*, 2 p. *σέσηπα* (as pres.); *σέσημμαι*; 2 a. p. *ἔσά-πην*, f. *σαπήσομαι*. (2.)
- Σκάπτω** (**σκάφ-**), *dig*, *σκάψω*, *ἔσκαψα*, *ἔσκαφα*, *ἔσκαμμαι*, 2 aor. p. *ἔσκά-φην*. (3.)
- Σκεδάννυμι** (**σκεδά-**), *scatter*, f. *σκεδῶ*, *ἔσκεδάστα*, *ἔσκεδασμαι* (part. *ἔσκεδασμένος*), *ἔσκεδάσθην*; *ἔσκεδασάμην*. (II.)
- Σκύλλω** (**σκέλ-**, **σκλε-**), *dry up*, *ἔσκληκα*; 2 a. *ἔσκληγ* (*ἀπο-σκλῆγαι*). (4.)

Σκέπτομαι (*σκεπ-*), *viev*, *σκήψομαι*, *ἐσκεψάμην*, *ἐσκεψμαί*, fut. pf. *ἐσκέψομαι*. For pres. and impf. the better Attic writers use *σκοπῶ*, *σκοπούμαί*, &c. (see *σκοπέω*). (3.)

Σκήπτω (*σκηπ-*), *prop*, -*σκήψω*, *ἐσκήψα*, *-ἐσκηψμαί*, *ἐσκήψθην*; *σκήψομαι*, *ἐσκηψάμην*. (3.)

Σκοπέω, *viev*, in better Attic writers only pres. and impf. act. and mid. For the other tenses *σκέψομαι*, *ἐσκεψάμην*, and *ἐσκεψμαί* of *σκέπτομαι* are used. See *σκέπτομαι*.

Σκόπτω (*σκωπ-*), *jeer*, *σκώψομαι*, *ἐσκώψα*, *ἐσκώψθην*. (3.)

Σμέα, *smear*, with *η* for *ᾶ* in contracted forms (§ 98, N. 2), *σμῆ* for *σμᾶ*, &c.

Σπάω, *draw*, *σπάσω* (ă), *ἐσπάσα*, *ἐσπάκα*, *ἐσπασμαί*, *ἐσπάσθην*, *σπασθησμαί*; *σπάσομαι*, *ἐσπισάμην*. § 109, 1, N. 2; § 109, 2.

Σπείρω (*σπερ-*), *sow*, f. *σπερῶ*, *ἐσπειρα*, *ἐσπαρμαί*; 2 a. p. *ἐσπάρην*. (4.)

Σπένδω, *pour a libation*, *σπείσω*, *ἐσπεισα*, *ἐσπεισμαί*; *σπείσομαι*, *ἐσπεισάμην*. § 16, 3 and 6.

Στεῖβω (*στῖβ-*); *treachery*, -*ἔστειψα*, (-ε-) *ἐστίβημαί*. Poetic. (2.)

Στέλλω (*στελ-*), *send*, f. *στελῶ*, *ἔστειλα*, *ἐσταλκα*, *ἐσταλμαί*; 2 a. p. *ἐστάλην*; -*σταλησμαί*; a. m. *ἐστειλάμην*. § 109, 4. (4.)

Στενάζω (*στεναγ-*), *grasp*, *στενάζω*, *ἐστέναξα*. (4.)

Στέργω, *love*, *στέρξω*, *ἐστερξα*; 2 p. *ἐστοργα*. § 109, 3.

Στερίω, *deprive*, also *στερίσκω*; *στερήσω*, *ἐστέργσα*, *ἐστέρηκα*, *ἐστέρημαί*, *ἐστερήθην*, *στερηθησμαί*; 2 aor. p. *ἐστέρην*, 2 fut. (pass. or mid.) *στερησμαί*.

Στίξω (*στιγ-*), *prise*, *στίξω*, *ἐστιξα*, *ἐστιγμαί*. (4.)

Στορέννυμι οὐ *στόρνυμι* (*στορε-*), f. *στορῶ* (for *στορέσω*), *ἐστόρεσα*, *ἐστορεσάμην*. (II.)

Στρέφω, *tury*, *στρέψω*, *ἐστρεψα*, *ἐστραμμαί*, *ἐστρέψθην* (rare in prose); 2 pf. *ἐστροφα* (rare); 2 a. p. *ἐστράφην*, f. *στράφησμαί*; mid. *στρέψομαι*, *ἐστρεψάμην*. § 109, 4, N.

Στρώννυμι (*στρω-*), same as *στορέννυμι*; *στρώσω*, *ἐστρωσα*, *ἐστρωμαί*, *ἐστρώθην*. (II.)

Στρέψω (*σύρ-*), *draw*, [fut. *συρῶ* late,] aor. *ἐσῦρα*, *ἐσυράμην*. (4.)

Σφάζω (*σφάγ-*), *slay*, in Attic prose generally *σφάττω*; *σφάξω*, *ἐσφαξα*, *ἐσφαγμαί*; 2 aor. p. *ἐσφάγην*, fut. *σφάγησμαί*; aor. mid. -*ἐσφαξάμην*. (4.)

Σφάλλω (*σφᾶλ-*), *trip*, *deceive*, f. *σφαλῶ*, *ἐσφῆλα*, *ἐσφαλμαί*; 2. a. p. *ἐσφάλην*, f. p. *σφᾶλήσμαί*; fut. m. *σφαλοῦμαι*. (4.)

Σώζω (*σωδ-*), *save* [also *Ερ. σώω*]; *σώσω*, *ἐσωσα*, *σέσωκα*, *σέσωσμαί* (οὐ -ωρίαι), *ἐσώθην*, *σωθησμαί*; *σώσομαι*, *ἐσωσάμην*. (4.)

T.

Ταράσσω (*ταράχ-*), *disturb*, *taraxia*, *ἐτάραξα*, *τετάραγμαι*, *ἐταράχθην*,
ταραχθῆσομαι; *ταράξομαι*. (4.)

Τάσσω (*τάγ-*), *arrange*, *τάξω*, *ἔγαξα*, *τέταχα*, *τέταγμαι*, *ἐταχθην*, *ταχθῆσομαι*; *τάξομαι*, *ἐταξάμην*; 2 u. p. *ἐτάγην*; fut. pf. *τετάξομαι*. (4.)

Τείνω (*τευ-*), *stretch*, *τενῶ*, *ἔτεινα*, *τέιξα*, *τέταρμαι*, *ἐτάθην*, *ταθῆσομαι*; *τενοῦμαι*, *ἐτεινάμην*. § 109, 6. (4.)

Τελέω, *finis̄h*, (*τελέσω*) *τελώ*, *ἐτέλεσα*, *τετέλεκα*, *τετέλεσμαι*, *ἐτελέσθην*; fut. m. *τελοῦμαι*, a. m. *ἐτελεσάμην*. § 109, 2.

Τέλλω (*τελ-*), *cause to rise*, *rise*, aor. *ἔτειλα*. In comp. -*τέταλμαι*, -*τειλάμην*. § 109, 4. (4.)

Τέμνω (*τεμ-*, *τμε-*), *cut*, f. *τεμῶ*, *τέτμηκα*, *τέτμημαι*, *ἐτμήθην*, *τμηθῆσομαι*; 2 a. *ἔτεμων*, *ἐτεμόμην* (or *ἔταμ-*); fut. m. *-τεμοῦμαι*; fut. pf. *τετμήσομαι*. (5.)

Τετραίνω (*τετράν-*), *bore*, late pres. *τιτραίνω* and *τιτράω*; a. m. *ἐτετρηνάμην*. From stem (*τρά-*), aor. *ἔτρησα*, pf. p. *τέτρημαι*. § 109, 7 (c). (5. 4.)

Τεύχω (*τύχ-*), *prepare*, *make*, *τεύξω*, *ἔτευξα*, *τέτυγμαι*; f. m. *τεύξομαι*. Poetic. (2.)

Τήκω (*τάκ-*), *melt*, *τήξω*, *ἔτηξα*, *ἐτήχθην* (rare); 2 a. p. *ἐτάκην*; 2 p. *τέτηκα* (as mid.) (2.)

Τίθημι (*θε-*), *put*; for inflection and synopsis, see § 123. (I.)

Τίκτω, probably for **τεκτ-ω** (*τεκ-*), *beget*, *bring forth*, *τέξομαι*, *ἔτεξα* (rare), *ἐτέχθην* (rare); 2 p. *τέτοκα*; 2 a. *ἔτεκον*, *ἐτεκόμην*. (3.)

Τίνω (*τι-*), *μαγ*, *τίσω*, *ἔτίσα*, *τέτικα*, *-τέτισμαι*, *-έτισθην*. (5.)

Τιτρώσκω (*τρο-*), *wound*, *τρώσω*, *ἔτρωσα*, *τέτρωμαι*, *ἐτρώθην*, *τρωθῆσομαι*. (6.)

Τλάω (for *ταλα-ω*), *bear*, *dare*, present not classic; f. *τλήσομαι*, p. *τέτληκα*, 2 a. *ἔτλην*. Poetic.

Τρέπω, *turn*, *τρέψω*, *ἔτρεψα*, *τέτροφα* or *τέτραφα*, *τέτραμμαι*, *ἐτρέφθην*; f. m. *τρέψομαι*, a. m. *ἔτρεψάμην*; 2 a. [*ἔτραπον* Ep. and Lyr.], *ἔτράπην*, *ἔτραπόμην*. § 109, 4, with Note. This verb has all the six aorists.

Τρέφω (*τρεφ-* for *θρεφ-*, § 17, 2, Note), *nourish*, *θρέψω*, *ἔθρεψα*, *τέτροφα*, *τέθραμμαι* (inf. *τεθράφθαι*), *ἐθρέφθην* (rare); 2 a. p. *ἔτραφην*; f. m. *θρεψόμαι*, a. m. *ἔθρεψάμην*. § 109, 4, with Note.

Τρέχω (*τρεχ-* for *θρεχ*, § 17, 2, Note; *δράμ-*), *run*, f. *δραμοῦμαι*, *ἔθρεξα* (rare), *-δεθράμηκα*, *-δεθράμμαι*; 2 p. *-δέθρομα* (poet.), 2 a. *ἔδραμον*. (8.)

Τρίβω (*τριβ-*), *rub*, *τρίψω*, *ἔτριψα*, *τέτριφα*, *τέτριμμαι*, *ἐτρίφθην*; 2 a. p. *ἔτριβην*, fut. p. *τριβήσομαι*; fut. pf. *τετρίψομαι*; f. m. *τρίψομαι*, a. m. *ἔτριψάμην*. (2.)

- Τρέπω (*τρῆγ-*), *squeak*, 2 p. *τέτρηγα* as present. Ionic and poetic. (4.)
 Τρίχω, *exhaust*, fut. *τρυχώσω* (*τρυχο-*), a. *ἐτρύχωσα*, p. part. *τετρυχωμένος*.
 Τράγω (*τρᾶγ-*), *gnaw*, *trāgōma*, -*τέτρωγμαι*; 2 a. *ἐτράγον*. (2.)
 Τυγχάνω (*τύχ-*, *τευχ-*), *hit*, *happened*, *τεύχομαι*, *τετύχηκα* οг τέτευχα; 2. a. *ἐτύχον*. (5. 2.)
 Τύπτω (*τύπ-*), *strike*, (e-) *τυπτήσω*, *ἔτυψα*, 2 a. *ἐτύπον* (rare), *ἐτύπην* (poet.); f. m. *τυπτήσομαι* (as pass.); a. m. *ἔτυψάμην*. (3.)
 Τόφω (*τῦφ-* for θυφ-, § 17, 2, Note), *raise smoke*, *smoke*, *τέθυμμαι*, 2 a. p. -*ἐτύφην*, 2 f. p. -*τύφήσομαι*. (2.)

Υ.

- “Υπισχνόμαι Ion. and poet. ὑπίσχομαι (strengthened from ὑπέχομαι), *promise*, ὑποσχήσομαι, ὑπέσχημαι, ὑπεσχέθην; 2 a. m. ὑπεσχόμην. See ισχω and έχω. (5.)
- “Υφαίνω / ἴφαντ- *weave*, f. ὑφάνω, ὕφηνα, ὕφασμαι (109, 6, N.), ὑφάνθην; aor. m. ὑφηνάμην. (4.)
- “Υώ, *rain*, ὕσω, ὕσα, ὕσμα, ὕσθην.

Φ.

- Φαίνω (*φῶν-*), *show*, f. *φανῶ*, a. *ἔφηνα*, *πέφαγκα*, *πέφασμαι* (§ 109, 6, N.), *ἔφάνθην*; 2 a. p. *ἔφάνην*, 2 f. *φάνήσομαι*; 2 p. *πέφηνα*; f. m. *φανοῦμαι*, a. m. *ἔφηνάμην* (rare and poet.), *showed*, but *ἀτ-*-*ἔφηνάμην*, declared. See § 95; § 96; § 97, 4. (4.)
- Φείδωμα (φεῖδ-), *sarcasm*, *φείσομαι*, *ἔφεισάμην*. (2.)
- Φέρω (οἰ-, ἐνεκ-, ἐνεγκ- for ἐν-ενεκ-), *bear*, f. *οἴσω*, a. *ἥνεγκα*, p. *ἐνήνοχα*, *ἐνήνεγμαι*, a. p. *ἥνέθην*; f. p. *ἐνεχθήσομαι* and *οἴσθήσομαι*; 2 a. *ἥνεγκον*; f. m. *οἴσμαι* (sometimes as pass.); a. m. *ἥνεγκάμην*. (8.)
- Φεύγω (*φῦγ-*), *flee*, *φεύξομαι* and *φευξόμαι* (§ 110, ii. N. 2), 2 p. *πέφευγα* (§ 109, 3); 2 a. *ἔφυγον*. (2.)
- Φημί (φῶ-), *say*, *φήσω*, *ἔφησα*; pf. p. imper. *πεφάσθω*, part. *πεφασμένος*. For other forms and inflection, see § 127. (I.)
- Φθάνω (φθᾶ-), *anticipate*, *φθάσω* and *φθήσομαι*, *ἔφθᾶσα*; 2 a. act. *ἔφθην* (like *ἰστην*). (5.)
- Φθείρω (φθερ-), *corrupt*, f. *φθερῶ*, a. *ἔφθειρα*, p. *ἔφθαρκα*, *ἔφθαρμαι*; 2 a. p. *ἔφθάρην*, 2 f. p. *φθάρησομαι*; 2 p. *διέφθορα*; f. m. *φθεροῦμαι*. (4.)
- Φθίνω, *waste*, *decay*, *φθίσω*, *ἔφθισα*, *ἔφθιμαι*; 2 a. m. *ἔφθιμην*. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive. (5.)

- Φρά̄ιω (φρᾶδ-), *tell*, φράσω, ἔφράστα, πέφρασκα, πέφρασμαι, εφράσθην (as mid.); ἔφραστάμην (chiefly Epic). (4.)
- Φρά̄σσω (φρᾶγ-), *senče*, φράξω, ἔφραξα, πέφραγμαι, εφράχθην; ἔφραξάμην. (4.)
- Φρίσσω οг φρίττω (φρῆκ-), *shudder*, φρίξω (late), ἔφριξα, πέφρικα. (4.)
- Φρύγω (φρῦγ-), *roast*, φρύξω, ἔφρυξα, πέφρυγμαι. (2.)
- Φυλά̄σσω (φυλᾶκ-), *guard*, φυλάξω, ἔφυλαξα, πεφύλαχα, πεφύλαγμαι, ἔφυλάχθην; φυλάξομαι, εφθιλαξάμην. (4.)
- Φύρω, *mix*, πέφυρμαι, ἔφύρθην.
- Φύω, (ῦ), *produce*, φύσω, ἔφῦσα, πέφῦκα, *be* (*by nature*); 2 a. εφῦν, *be*, *be born*; 2 a. p. εφύνην; fut. m. φύσομαι.

X.

- Χαίρω (χῆρ-), *rejoice*, (-) χαιρήσω, κεχάρηκα, κεχάρημαι από κέχαρμαι, 2 a. p. εχαρην. (4.)
- Χαλά̄ω, *loosen*, ἔχαλάσσα, ἔχαλάσθην. § 109, 2.
- Χανδά̄νω (χᾶδ-), *hold*, 2 a. εχάδον.
- Χάσκω, Inter χαίνω (χᾶν-), *gape*, 1. χάνονται, 2 p. κέχηνα (as pres.), 2 n. εχάνον. Ionic and poetic. (4.)
- Χέω (χῖ-), *pour*, f. χέω, a. εχεα, -κέχυκα, κέχυμαι, εχύθην, χυθήσομαι; a. m. εχεάμην, 2 a. m. εχύμην. § 108, ii. 2. (2.)
- Χόω, *heep up*, χώσω, εχωσα, -κέχωκα, κέχωσμαι, εχώσθην, χωσθήσομαι. § 109, 2.
- Χρά̄ομαι, *use* (perὶαρε mid. of χράω); χρήσομαι, εχρησάμην, κέχρημαι, εχρήσθην. For χρῆται, &c., see § 98, Note 2.
- Χρά̄ω, *give oracles*, χρήσω, εχρησα, κέχρηκα, κέχρησμαι (-ημαι ?), εχρήσθην. Mid. *consult an oracle*. § 98, Note 2.
- Χρή (impers.), irreg. pres. for χρη-σι, *there is need*, (*one*) ought, must, subj. χρή, opt. χρείη, inf. χρηναι; imperf. χρῆν οг εχρῆν. *Άπόχρη*, it suffices, inf. ἀπόχρῆν, imperf. ἀπέχρη, f. ἀποχρῆσει, a. ἀπέχρησε. (I.)
- Χρή̄ιω (χρηδ-), *want*, *ask*, χρήσω, εχρησα. (4.)
- Χρίω, *anoint*, *sting*, χρίσω, εχρισα, κέχριμαι (οг -ισμαι), εχρίσθην.
- Χρώνυμι (χρω-), *colour* also χρώιω; κέχρωσμαι, εχρώσθην. (II.)

Ψ.

Ψάω, *rub*, with η for ā in contracted forms (§ 98, N. 2), ψῆ, ψῆν, εψη, &c.; generally in compos., -ψήσω, -εψησα, -ψήσομαι, -εψησάμην.

Ψεύσω, *deceive*, **ψεύσω**, **ἔψευσσα**, **ἔψευσμαι**, **ἔψευσθην** **ψευσθήσομαι** ;
ψεύσομαι, **ἔψευστάμην**. § 16, 1, 2, 3.

Ψέχω (*ψιχ-*), *cool*, **ψύξω**, **ἔψυξα**, **ἔψυγμαι**, **ἔψυχθην**; 2 a. p. **ἔψυχην**, or
(generally later) **ἔψυγην** (stem *ψύγ-*). (2.)

Ω.

Ωθέω (*ώθ-*), *push*, impf. gen. **ἔώθουν** (§ 104); f. **ώσω**, **ἔωσα**, **ἔωσμαι**,
ἔωσθην; **ώσθήσομαι**; f. m. **ώσομαι**, a. m. **ἔωστάμην**. (7.)

Ωνέομαι, *buy*, imp. **ἔωνούμην** (§ 104) or **ἀνούμην**; **ἀνήσομαι**, **ἔώνημαι**,
ἔωνιθην. Classic writers use **ἐπρίαμην** (§ 123) for later **ἀνησάμην**.

INDICES.

N.B.—In these Indices the principal references are made to the *pages* of the Grammar. But a more precise reference to some part of the page, or to a section, sub-section, or note, is added in a parenthesis whenever it has seemed necessary. For forms of verbs, see the Catalogue of Verbs. For forms of irregular nouns, see pp. 35—37.

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